THE

BRITISH CRITIC,

For APRIL, 1803.

" If we maintain things that are eſtabliſhed, we have not only to ſtrive with a number of heavy prejudices, deeply rooted in the hearts of men, who think that herein we ſerve the time, and ſpeak in favour of the preſent ſtate, becauſe thereby we either hold or ſeek preferment; but alſo to bear ſuch exceptions, as minds ſo averted before-hand uſually take againſt that which they are loth ſhould be poured into them." HOOKER.

ART. I. *Memoirs of Horatio, Lord Walpole, ſelected from his Correſpondence and Papers, and connected with the Hiſtory of the Times, from* 1678 *to* 1757. *Illuſtrated with Portraits. By William Coxe, M. A. F. R. S. F. A. S. Rector of Bemerton.* 4to. 486 pp. 3l. 3s. Cadell and Davies. 1802.

IN this work, Mr. Coxe has varied his plan from that which he adopted in compoſing the Memoirs of Sir Robert Walpole; and, inſtead of giving the life of the ſtateſman, and then adding correſpondence to illuſtrate and ſupport the facts, he has interwoven with his narrative ſuch portions of correſpondence as ſerve to connect and elucidate the hiſtory. This mode has the advantage of being more lively than that, which required a reference to a ſeparate volume; but all lovers of hiſtory who read the account contained in the Preface (p. xiii.) of the vaſt ſtore of valuable papers, compriſed in 160 large volumes or portfolios, from which Mr. Coxe has drawn his

 infor-

information, will regret that a more conſiderable portion of ſuch a treaſure could not be thrown into the public ſtock. The reaſon, however, which the author gives for preferring his preſent mode is unanſwerable, eſpecially as we muſt believe it to be founded on experience.

"As the ſelection," he ſays, "could not be compriſed in leſs than three quarto volumes, I could not venture to engage in ſo extenſive a publication, conſiſting principally of ſtate papers, which I had no reaſon to believe would have a ſale ſufficient to repay the neceſſary expences."

The Hiſtory of Sir Robert Walpole, with which Mr. Coxe favoured the public in 1798*, compriſes a clear, luminous, and intereſting view of foreign and domeſtic politics, from about the period of the Revolution, till that great miniſter, having quitted the helm, ended his uſeful and honourable career in 1742. The tranſactions confided to the conduct of his brother Horatio (commonly called Horace) during the ſame period, form a part of the preſent narrative, which, from the protracted political life of the younger brother, is continued to the year 1757. That the reader may be enabled to appreciate the extent and probable value of the communication afforded, Mr. Coxe gives, in his Preface (p. xi.) the following abſtract of Lord Walpole's public life and ſervices.

"From an early period of his life, Lord Walpole was engaged in a public capacity. In 1706, he accompanied General Stanhope to Barcelona, as Private Secretary, and was employed in various miſſions of conſequence. In 1707, he was appointed Secretary to Mr. Boyle, firſt as Chancellor of the Exchequer, and afterwards as Secretary of State; and, in 1709, accompanied the Duke of Marlborough and Lord Townſhend, who were Plenipotentiaries at the Congreſs of Gertruydenberg. Soon after the acceſſion of George I. he was ſucceſſively Under-Secretary of State, Secretary to the Treaſury, and Envoy at the Hague, until the ſchiſm of the Whig miniſtry, which terminated in the reſignations of Lord Townſhend and his brother, as well as his own. In 1720, he became Secretary to the Duke of Grafton, Lord Lieutenant of Ireland; was reappointed Secretary to the Treaſury, and again deputed to the Hague. In 1723, he commenced his embaſſy to Paris; and continued to fill that important ſtation until 1730. In 1733, he was nominated Embaſſador to the States General, and remained at the Hague until 1739, when he returned to England. During the whole period of Sir Robert Walpole's adminiſtration, Lord Walpole was an able and uſeful coadjutor to his brother, both in and out of Parliament; and was conſulted in all buſineſs of ſtate, particularly foreign tranſactions. During his

* See Brit. Crit. vol. xii. pp. 213, 395.

reſidence

reſidence abroad, beſides official diſpatches, he maintained a private intercourſe of letters with his brother, and even a confidential correſpondence with Queen Caroline, who repoſed the fulleſt reliance on his talents and integrity. Although, from the time of his brother's reſignation, he filled no official ſtation; yet in conſequence of his abilities, experience, and weight among his party, he retained a conſiderable influence over many of the miniſters; he was confidentially conſulted by Mr. Pelham and Lord Chancellor Hardwicke, and often gave his opinion in the moſt frank and unreſerved manner to the Duke of Newcaſtle, to the Duke of Cumberland, and even to the King. The importance of his correſpondence and papers will fully appear from this ſketch of his life; and it would be difficult to point out another character who, for ſo long a period, was more truſted with the ſecrets of government, more acquainted with the motives and ſprings of action, and who poſſeſſed more influence in the direction of foreign and domeſtic affairs."

As ſo great a portion of the time contained in theſe Memoirs has already engaged Mr. Coxe's attention, he thus deſcribes the courſe he has purſued, in order to prevent his preſent from being a tranſcript of his former narrative, and for giving the moſt extenſive information reſpecting the period moſt approaching our own days, and conſequently moſt intereſting.

" During the æra of the Walpole adminiſtration, I have avoided, as much as poſſible, a repetition of the ſame events and reflections which occur in the Memoirs of Sir Robert Walpole; but have principally confined myſelf to thoſe foreign tranſactions and domeſtic incidents which did not fall within the plan of that work, or tended to illuſtrate the conduct and character of Lord Walpole. From the reſignation of Sir Robert Walpole, I have expatiated more largely on the hiſtory of the times. I have endeavoured to develope the characters and adminiſtrations of Lord Granville, Mr. Pelham, and the Duke of Newcaſtle; to ſketch the ſtate of parties, particularly the conteſt for power between Lord Granville and the Pelhams, and between Mr. Pitt and Mr. Fox; and to form a connected narrative of political tranſactions, from 1742 to the death of Lord Walpole in 1759. With this view, beſides the correſpondence of Lord Walpole, I have introduced various letters from the Duke of Newcaſtle, Lord Chancellor Hardwicke, Mr. Pelham, and Mr. Fox. I therefore hope that this work, which may be conſidered as a companion and ſupplement to the Memoirs of Sir Robert Walpole, will not only place the talents, character, and ſervices of Lord Walpole in a new point of view, but will throw additional light on a period of Engliſh hiſtory, of which we have few authentic documents."

Horatio Walpole was born at Houghton, on Dec. 8, 1678; his grandfather, Sir Edward, received the order of the Bath for his zeal in promoting the Reſtoration; and Robert, his father, was a ſtrenuous partizan of the Revolution. Horace

was educated on the foundation at Eton; and, purſuing his ſtudies at King's College, Cambridge, acquired conſiderable reputation as a claſſical ſcholar; his wit was exerciſed, in ridiculing the Tories and Jacobites, the party to which the Provoſt and Fellows were attached; and, on the death of King William III. he wrote ſome Latin verſes of condolence, beginning

At non præcipitis fati ludibria flemus,

which were much admired, and obtained a place in the ſelection called *Lucius Cantabrigienſes.*

Having been choſen a Fellow of King's College in 1702, he purpoſed ſtudying the law, but was greatly embarraſſed by the narrowneſs of his fortune, which amounted only to 150l. His intimacy with the Marquis of Blandford, ſon of John, Duke of Marlborough, induced him to turn his thoughts to the army, but the untimely death of that young nobleman obliged him to relinquiſh the plan; he then entertained hopes of being appointed to an office in the Exchequer, or a ſmall place at court; but, being ſtill diſappointed, he took chambers in Lincoln's Inn, and began to ſtudy the law, when, in 1705, he was appointed Secretary to Brigadier Stanhope, Envoy and Plenipotentiary to the Archduke Charles, ſon of the Emperor Leopold, and acknowledged King of Spain by the allied powers. The ſcene which firſt engaged his attention was the ſiege of Barcelona, which the French were obliged to raiſe with precipitation; and he was ſubſequently employed in ſeveral delicate commiſſions, which he executed with great addreſs. He obtained, about the ſame time, the appointment of Exempt, in the Guards; and was, in 1707, Private Secretary to Mr. Boyle, firſt as Chancellor of the Exchequer, and afterwards as Secretary of State. In the beginning of 1709, he was Secretary to Lord Townſhend, who was appointed joint Plenipotentiary with the Duke of Marlborough, to the Congreſs of Gertruydenburgh, where he acquired a high reputation, and afterwards bore a ſhare in a confidential correſpondence between his brother, and the Duke of Marlborough, and Lord Townſhend. On the removal of Sunderland, he ſtrenuouſly oppoſed all compromiſe with Harley and the Tories; and, from 1711 to the acceſſion of George I. was, with other zealous Whigs, excluded from official employ. He was, however, diſtinguiſhed for firmneſs and ſpirit in ſupporting his party. In 1713, he obtained a ſeat in Parliament; where he followed the footſteps of his brother, and exerted his talents in favour of the French refugees, in oppoſing the expulſion of Steele, and reprobating the treaty of Utrecht.

Such

Such is the account furniſhed by Mr. Coxe of the early life of this ſtateſman. From the acceſſion of George I. his proſpects became more extenſive and bright. Lord Townſhend nominated him Under Secretary of State; and, in 1715, when his brother was appointed Firſt Lord of the Treaſury and Chancellor of the Exchequer, he was made Under Secretary to the Treaſury. In 1715 and 1716, he was ſent on miſſions to the Hague; the firſt, for the purpoſe of procuring 6000 troops for defence of Great Britain, which was threatened with invaſion; the next, for that of obtaining the junction of a Dutch ſquadron for protection of the Baltic trade againſt the depredations of the Swedes; he alſo induced the States General to accede to a defenſive treaty with Great Britain and the Emperor, and achieved the ſtill more difficult taſk of extorting their conſent to the triple alliance with England and France, for ſecuring, by reciprocal guaranties, the eſtabliſhment of the Proteſtant ſucceſſion in England; of the reverſion of the crowns of France and Spain, as ſettled by the treaty of Utrecht; and the demolition of the Port of Mardyke. Beſides the other difficulties attending theſe negociations, he had to ſurmount thoſe which aroſe from the impetuous and impatient temper of General Cadogan, the Britiſh Envoy and Plenipotentiary at the Hague, who, to uſe Walpole's expreſſion, "thought that the pen and the ſword ought to be wielded with the ſame fierceneſs."

During the negociation for the triple alliance, Walpole had given the moſt poſitive aſſurances, that no treaty between Great Britain and France ſhould be concluded without the participation of the Dutch; but their dilatory proceedings having occaſioned the arrangement of a ſeparate compact between the Abbot du Bois and Secretary Stanhope, Walpole declined proceeding, and obtained his recal. On his arrival in London, he took an active and effectual ſhare in the proceedings, which terminated in the triumph of Lord Sunderland and Stanhope, and the reſignation of Lord Townſhend and Sir Robert Walpole; but he had fortunately, before this event, obtained a ſinecure for life, worth 800l. a year. Partaking in the feelings, he adopted the conduct of his brother, coaleſcing with the Tories, and even the Jacobites, to thwart the proceedings of government: he was alſo an active opponent of the South Sea ſcheme; the failure of which occaſioned the recal of his brother to power; and, on the diſcovery of Atterbury's plot, he was, in 1722, deputed to the Hague, to ſolicit an aid of 3000 men, in which he ſpeedily ſucceeded, notwithſtanding the dilatorineſs of the Dutch, and

the

the irritation occaſioned by the lofty and violent conduct of Cadogan, and returned to England in June.

In the enſuing year, 1723, Horace Walpole was employed as Embaſſador to France; a miſſion which forms an important epoch in his life, but of which it would be impoſſible to detail the particulars, without exceeding the bounds allotted to reviewers. A notion may be formed of the degree of attention to which this portion of the narrative is entitled, from the prefatory outline afforded by Mr. Coxe.

" His original correſpondence during the period of his embaſſy, details a ſeries of events highly intereſting to France, to England, and to Europe. Theſe Letters contain the ſecret hiſtory of the Court of Verſailles, from 1723 to 1730; they relate the death of the Duke of Orleans, the adminiſtration of the Duke of Bourbon, the final aſcendancy of Cardinal Fleury, and the ſtrict union eſtabliſhed between France and England. They collaterally refer to the ſituation and conduct of the Courts of Vienna and Madrid; they minutely deſcribe the abdication of Philip the Fifth, the ſhort reign of Louis the Firſt, the reſumption of the Crown by Philip, and the diſunion of Spain and France. They detail the negotiations for the treaties of Hanover and Vienna, for the congreſſes of Cambray and Soiſſons, the reconciliation of Spain and France, the concluſion of the treaty of Seville, and the reunion of England with the Houſe of Auſtria."

In this interval, Mr. Walpole came to England in 1724, and again in January, 1726, for the purpoſe of explaining the real ſtate and intentions of the French Cabinet, aſſiſting in the arrangement of buſineſs ariſing from the late negociations, and defending the treaty of Hanover, both by his writings and in Parliament. The period was peculiarly critical; the wavering conduct of the King of Pruſſia, embarraſſed the Miniſtry; threats of an invaſion by the united forces of Spain, Ruſſia, and the Emperor, alarmed the nation, and the oppoſition party was ſtrengthened by the acceſſion of the Pulteneys, and combined into a compact body by the addreſs of Bolingbroke. Horace's talents were eminently uſeful in making an able and luminous diſplay to Parliament of the ſtate of continental politics, and proving the wiſdom of the late meaſures, and his efforts were crowned with complete ſucceſs; a motion for ſupporting the King " againſt all inſults and attacks upon any of his territories and dominions, though not belonging to the Crown of Great Britain," being carried by 285 againſt 107.

Having rendered this important ſervice to his coadjutors, Walpole returned to Paris (May 14) to fulfil the more difficult and delicate taſk of keeping France ſteady to her engagements, notwithſtanding her earneſt deſire of a reconciliation with Spain; infuſing vigour into her councils, and, with her

concurrence, overcoming the Ruſſian party in Sweden, forming a convention with Denmark, and detaching the German Princes from their alliance with the Emperor.

Having ſucceeded in the moſt difficult parts of this arduous taſk, through the good diſpoſitions of Cardinal Fleury, Walpole returned to England in December, to aſſiſt at that ſeſſion of Parliament, when the King diſcloſed to the Houſe (December 12, 1726) the intelligence he had received of a combination to place the Pretender on the Britiſh Throne. In the Memoirs of Sir Robert Walpole, Mr. Coxe has mentioned the ſecret articles in a treaty between the King of Spain and the Emperor for this purpoſe, in terms which gave offence to Mr. William Belſham, who attacked him with his uſual acrimony. Mr. Coxe in this work makes a brief reply to that author's remarks; by the genuine reading of the quotations, which Mr. Belſham had garbled, by a reference to the correſpondence publiſhed with the Memoirs of Sir Robert Walpole; and by the production of the fifth article of the ſecret treaty, communicated to Platania and Carraccioli by King Philip himſelf. Mr. Coxe concludes this note (for he has not intruded the diſpute into the text) with an indignant appeal againſt an author, who by wilfully altering the ſenſe of public papers, which he pretends to quote with fidelity, attempts to oppoſe vague conjecture and perverted reaſoning againſt poſitive fact. The intention of the Emperor was at the time denied by his Miniſter, Count Pam; but the nation was rouſed at the call of their Monarch againſt foreign ſtates, who preſumed to interfere in the form of their government, and the zeal of the people co-operated with the ſpirit of Parliament, in ſupporting the honour of the country and dignity of the crown.

On his return to Paris, Walpole found Cardinal Fleury conſiderably embarraſſed by the effects of the late proceedings, though ſtill reſolved to maintain a good underſtanding with Great Britain; and theſe difficulties were increaſed by an imprudent demand of a French force to garriſon Gibraltar, which would have amounted to a declaration of war, while the Abbot Momgon was at Paris ſoliciting an accommodation of all differences, and even an alliance, to the injury of England, and the eventual ſucceſſion of King Philip to the Crown of France. In theſe objects he was baffled by the firmneſs, and kept in ſuſpence by the addreſs of Fleury; but the Cardinal, preſſed by a ſtrong party in the cabinet, was inclining to the Spaniſh intereſt, when the timely arrival of Walpole fixed his wavering reſolutions, and his ſubſequent efforts greatly improved the condition of the Hanover alliance. The emperor and the King of Spain had both ſigned preliminary treaties of peace, when

the

the favourable aſpect of affairs was overclouded by the ſudden death of George I.

On this event, great hopes were entertained of a change in politics, favourable to the intereſts of the Pretender; but all doubts in the mind of Fleury were diſſipated by the repreſentations of Walpole, who, by the advice of the Cardinal, repaired to London for inſtructions. George II. prudently reſolved to follow the meaſures, and retain the miniſters of his father; and Walpole ſtaid only to perform his duty in Parliament, where the ſeſſion was uncommonly ſhort and tranquil. The death of George I. had, however, flattered the ambition of the Emperor and the King of Spain, inſomuch that they refuſed to ratify the preliminaries of peace; Spain continued the ſiege of Gibraltar; and the Emperor, expecting a ſubſidy, prepared to open the campaign by attacking Hanover and the united Provinces. Hoſtilities again appeared inevitable;

"and this conteſt," Mr. Coxe obſerves, "which united the rival powers of England and France on one ſide, and of Spain and the Empire on the other, exhibited a no leſs extraordinary phænomenon in the annals of hiſtory. Marſhal Berwick, natural ſon of James II. was employed in concerting with Mr. Walpole, the brother of the great Whig Miniſter, and ſupporter of the Brunſwick family, operations againſt the Emperor and Spain, who, on their ſide, were meditating to place his brother, the Pretender, on the throne of his anceſtors."

Walpole's ſituation had hitherto been pleaſant, though arduous; ſucceſs had attended all his endeavours, and the friendſhip and confidence of Fleury rendered the progreſs of affairs eaſy; but the ſcene was changed when a reconciliation took place between France and Spain, an event which Walpole foreſaw, but could not in decency oppoſe; and, in conducting which, Fleury treated him in the moſt friendly manner, ſhowing him the whole correſpondence between the negociating ſovereigns. Yet it was not to be ſuppoſed that this reconciliation could be effected without injury to the intereſts of England, and ſome changes which were made in the Cabinet of Verſailles, through the influence of the King of Spain, placed the matter beyond the reach of doubt. Walpole, though greatly dejected at the change of his proſpects, continued his endeavours for the good of his country, and exerted himſelf with peculiar vigour during the complicated negociations at the congreſs of Soiſſons, where he was one of the plenipotentiaries. His political regrets were increaſed by the reſignation of Lord Townſend, in conſequence of diſputes with Sir Robert Walpole; Horace refuſed to ſucceed him as Secretary of State, which office was beſtowed on Mr. Stanhope,

hope, afterwards Earl of Harrington; and on Walpole's retiring from the French Embaſſy, Lord Waldegrave was appointed his ſucceſſor.

Walpole's conduct in this arduous employ having given the utmoſt ſatisfaction, he was gratified on its termination with the office of Cofferer of the Houſehold, and ſhortly afterwards ſent as Embaſſador to the Hague, where new political embarraſſments awaited him, and his abilities and addreſs were, as uſual, conſpicuous; though his preventing England from going to war was unpleaſant to George II. and made a laſting impreſſion on his mind, to the prejudice of both the Walpoles.

The enſuing Chapter to thoſe in which theſe tranſactions are related, is devoted to an extract of ſome highly intereſting correſpondence between Queen Caroline and Mr. Walpole, as well during his miſſion at the Hague, as afterwards, in 1736, when he accompanied the King to Hanover. The correſpondence is continued in another Chapter, intermixed with a relation of Walpole's increaſing difficulties, and concluding with the demiſe of that moſt excellent and wiſe Princeſs, Queen Caroline, whoſe loſs Walpole regretted with the moſt lively ſenſibility. His employment at the Hague did not continue quite two years after this event; he had long been diſguſted with his ſituation, and expreſſed his determination to retire from all foreign miſſions, and his reſolution was fortified by, what Mr. Coxe terms, the narrow policy of George II. who, at this great criſis, ſuffered his antipathy to the King of Pruſſia, and his electoral views, to preponderate againſt the intereſts of Great Britain and of Europe. He returned to England in 1739.

At this period the Britiſh people were in a ſtate of ferment and agitation, "wild with ſchemes of vengeance for the Spaniſh depredations, and ſharing in imagination the treaſures of Peru and Mexico." Walpole, although he held no oſtenſible place under Government, did not intermit his political labours; but continued the ſame attention to public buſineſs, and ſupplied the cabinet with numerous papers, deductions, and memorials, relative to the conduct of foreign affairs, during that critical period which immediately preceded and followed the death of the Emperor, Charles VI. His exertions on theſe ſubjects are detailed in an able and perſpicuous manner till 1741, when he reſigned the office of Cofferer of the Houſhold, and was appointed a Teller of the Exchequer. The influence of his brother was now, however, on the decline, and Walpole's correſpondence with Mr. Trevor, during the ſummer of 1741, is produced, as containing "new and

ſtriking

ſtriking facts and obſervations on the feuds which, during that period, prevailed in the cabinet; and the meaſures, foreign and domeſtic, which concurred in occaſioning the fall of Sir Robert." The author is, however, compelled to lament a deficiency of material information at this intereſting criſis.

"It is indeed a matter of extreme regret to all lovers of hiſtory," he obſerves, "that Mr. Walpole terminated his apology for his own conduct ſoon after his embaſſy at the Hague. He returned to England at a moſt critical time, when the violence of parties had arrived almoſt to the higheſt point; when the unſucceſsful operations in the Weſt-Indies began to render the war with Spain unpopular, and involved in that unpopularity the whole adminiſtration, even the Miniſters who had oppoſed hoſtilities; when the violent ſtruggles took place for the new elections on the diſſolution of Parliament; when his brother, ſecretly undermined by ſeveral members of the Cabinet, deſerted by many who called themſelves his friends, and borne down by a ſtrong oppoſition ſupported by the Prince of Wales, was finally compelled to reſign. The cabals to form a new adminiſtration, the ſeparation of the heterogeneous parts which compoſed the oppoſition, the efforts to bring the ex-miniſter to the block, and the ſecret means by which thoſe efforts were defeated, would have received new light from the pen of Mr. Walpole. It is probable, that the delicacy of the ſubject reſtrained him from committing to paper events of ſuch moment, in which the reputation, and even the life of his brother were at ſtake, and in which the characters of ſo many perſons were involved. But, perhaps the ſprings of theſe events might have been traced from his papers and correſpondence, had not the ſanguinary ſpirit of that party, which purſued the miniſter to deſtruction, compelled Mr. Walpole to ſacrifice numerous documents, of the moſt intereſting nature, to his brother's ſafety. As the enemies of Sir Robert Walpole ſeemed deſirous to impute to him alone all the meaſures purſued during his continuance in office, apprehenſions were juſtly entertained, leſt orders ſhould be iſſued, by the committee of ſecrecy, for ſeizing the papers, not only of the Miniſter himſelf, but even thoſe of his brother. It became, therefore, prudent to deſtroy thoſe documents which might, perhaps, involve the ex-miniſter in difficulties and danger. Accordingly, Mr. Walpole went down to Wolterton and burned numerous papers, particularly a great part of the private correſpondence between him and his brother, and other papers relating to this important period."

At this point we cloſe, for the preſent, the review of this valuable performance, intending to reſume it in our next; when the progreſs of the Hiſtory brings us to a period on which the author had not treated before, and which, as we have already intimated, will be found more intereſting, in proportion as it approaches our own times, and brings to view the characters of thoſe, whom many ſtill remember actively engaged on the political ſcene.

(To be continued.)

ART.

ART. II. *The Transactions of the Royal Irish Academy. Volume VI.* 4to. 570 pp. Dublin printed; J. Payne, and Mackinlay, London. 1797.

WE had received together two volumes of these Transactions, the sixth and the seventh. We resolved, therefore, to dedicate an article to the former, though dated so far back, and shall take some future opportunity of noticing the latter. The eighth has since arrived.

The contents of this sixth volume are disposed in three divisions. Under the title of *Science*, nineteen papers are arranged; four come under the title of *Polite Literature*, and three under that of *Antiquities*. The scientific papers occupy 435 pages: after which the numeration of the pages begins anew for the papers relative to Polite Literature, and again for those on Antiquities; the former containing 102, the latter only 33 pages. Of these papers, we shall endeavour to give our readers a clear account.

I. *Remarks on the Causes and Cure of some Diseases of Infancy.* By Joseph Clarke, M. D. &c.

The observations mentioned in this paper, relate principally to four of the diseases incident to infants; namely, to the diarrhœa; to obstinate costiveness; to the nine days fits, or convulsions in early infancy; and to cutaneous eruptions.

With respect to the first of those disorders, Dr. C. was induced, by a variety of remarkable facts, strongly to suspect that the green evacuations of infants (which medical writers have long imputed to predominant acidity) often are of a bilious nature. Impressed with this idea, he determined to deviate from the common practice, by recurring to the use of calomel, which, as he observes, is one of the few remedies, that experience has found powerfully to influence the biliary secretion: and the use of this remedy was attended with very great success.

The same remedy he also found efficacious, both in obstinate costiveness and in convulsions.

With respect to the fourth disease, the cutaneous eruptions, he considers them as efforts of nature to carry off redundant fluids, and therefore would rather encourage than check them. He washes the parts merely with soap and water; and, if medicine appears necessary, prefers calomel to any other agent.

II. *A Memoir on the Construction of Ships.* By Sir George Shee, Bart. &c.

This

This author begins by mentioning, that the remarks he offers relative to ſhip-building, are more the reſult of obſervation and experiment, than of ſcientific reſearch. He acknowledges himſelf to be ſo much an infidel in theoretic ſyſtems in general, as to offer conſiderable violence to his mind whenever he ſubſcribes to their truth, unleſs confirmed by ſomething like experimental proof. He was firſt led to ſuſpect, that the conſtruction of ſhips built in Europe admitted of improvement, by obſerving that veſſels employed on the river Ganges, and on different coaſts in India, carried great burdens in proportion to their dimenſions; and on examining them he found that, however widely they differed from each other in appearance, great expanſion was common to them all. Thoſe veſſels, when heavily laden, could be moved with greater velocity, than veſſels on the European conſtruction, of the ſame burden, when impelled by an equal power, with ballaſt only on board.

The defects, which Sir G. points out, in ſhips of the European conſtruction for tranſporting merchandize, are, 1ſt, that they draw too much water, or are conſtructed too deep; 2dly, that they are too ſhort; and, 3dly, that they are too narrow. He reaſons with propriety upon the nature of thoſe defects; ſhows how to correct them; anſwers the objections which are commonly made by practical mechanics to the adoption of ſuch improvements; adduces ſeveral inſtances to corroborate his remarks; and, laſtly, recommends the adoption of his propoſed improvements, for the uſe not only of merchantmen, but likewiſe for the packets which carry the mails between Dublin and Holyhead, for frigates, and for all other King's ſhips carrying one tier of guns only.

III. *Memoir on the Climate of Ireland.* By the Rev. William Hamilton, of Fanet, in the County of Donegal, &c.

This rather extenſive and well-written paper, contains a great many obſervations relative to the queſtion, whether or not the ſeaſons in Ireland have really ſuffered ſo conſiderable a change of late years, as is commonly believed? This author juſtly obſerves, that the weather may be unpropitious to vegetation; or that, upon the whole, the ſeaſons may undergo a conſiderable change, without affecting the inſtruments that are commonly uſed for aſcertaining the ſtate of the weather.

"Heat and cold," he ſays, "and rains, are indeed principals in the œconomy of ſeaſons; but winds, clouds, vapours, and other circumſtances rarely regiſtered, often unperceived, are to be deemed at leaſt ancillary in the extenſive ſyſtem, and may give plauſibility to popular ſenſations and opinions, even without the aid of meteorological teſtimony."

With

With reſpect to the winds, he remarks, that in Ireland they blow moſtly from the weſtward, and they are commonly mild and moiſt, on which accounts they are extremely friendly to animal and vegetable life; ſo that to them the great population of Ireland, and the uncommon fertility of its ſoil may, among natural cauſes, be aſcribed.

"But," he ſubjoins, "from whatever circumſtances it has ariſen, theſe winds have, of late years, ſwept with uncommon violence over the ſurface of our iſland; fruſtrating the uſual effects of their genial properties by the overbearing fury of their courſe, and, like Saturn, ſometimes devouring the offspring to which themſelves had given birth."

In corroboration of the above aſſertion, he relates numerous facts, which prove, 1ſt, that ſome large trees formerly grew upon many mountains of Ireland (as appears from the large remaining trunks) where at preſent human induſtry cannot rear a twig of the hardieſt tree; 2dly, that ſeveral remainders of buildings are now to be ſeen among extenſive ſands, and ſuch deſolated places, which of courſe formerly were fertile and habitable. A plate, exhibiting a part of the country with an inſtance of this ſort, is inſerted in this part of the paper; and, 3rdly, he obſerves, that the extraordinary influxes of the ocean have been much greater of late than formerly.

"Theſe phænomena," he adds, "faithfully regiſtered, extenſively and diſtinctly delineated in natural characters, independent of every bias from human ſyſtem or prejudice, free from the uncertainty of caſual records, or the locality of peculiar ſtations for obſervation, ſeem directly to demonſtrate an unuſual and encreaſing violence in the winds of our climate during the preſent century. That theſe tempeſts have chiefly borne upon us from the weſtward, is plain from the ſame general appearances; for, where local circumſtances have not directly interfered in oppoſition, the trees, ſhrinking before the preſſure from the ocean, have univerſally yielded to the weſtern blaſt. The ſands have drifted, and the tides ruſhed upon us from the ſame quarter, evidently demonſtrating the more frequent recurrence, and ſuperior potency, of the Atlantic ſtorms." P. 40.

This author then proceeds to ſhow, that though the mean temperature of Ireland is nearly the ſame in our days as it was in former ages; yet, owing to the frequency of the above-mentioned ſtorms, the fruit trees, and other vegetable productions, had not of late been ſo prolific as formerly; for, in conſequence of thoſe very ſtorms, the unuſual agitation of the ocean has, in a great meaſure, contributed to equalize the ſeaſons, or to render the winters leſs cold and the ſummers leſs hot.

Thoſe obſervations are followed by others, relative to the effects produced on animal and vegetable life, in conſequence

of

of the above-mentioned equability of temperature. In his concluſion, the author of this paper puts ſome queries, from which he endeavours to infer, that the denuding of the country, by the deſtruction of foreſts and hedgerows, has occaſioned this increaſe of violence in the winds; ſubjoining, however, a kind of apology for ſuggeſting a cauſe which, to many perſons, will appear inadequate.

IV. *Hiſtory of a Caſe in which very uncommon Worms were diſcharged from the Stomach; with Obſervations thereon.* By Samuel Crumpe, M. D. &c.

A lady of a delicate habit, who had been for many years ſubject to inflammatory affections of the lungs, which generally terminated in a copious and long-continued expectoration, was once affected with a vomiting of blood, and other very diſagreeable ſymptoms; in the courſe of which, ſhe threw up, at various times, a vaſt number of ſmall worms, and was thereby entirely relieved from her diſorder. Thoſe worms, a delineation of which is annexed to the paper, ſhewed ſigns of animation when diſcharged, eſpecially on being expoſed to the heat of the ſun, but ſoon died. They appeared to be the larvæ of ſome inſects.

Some inſtances of ſimilar caſes are ſubjoined to this account.

V. *Eſſay on the beſt Method of aſcertaining the Areas of Countries of conſiderable Extent.* By the Rev. James Whitelow, Vicar of St. Catherine, Dublin, &c.

This author having obſerved ſome very remarkable differences in the ſtatements of the area of Europe, as given by different authors, was thereby induced to conſider how that, and ſimilar areas, might be correctly aſcertained; and he offers the reſult of his inveſtigation in this paper.

The method he propoſes for determining the true area of maps on the conical or circular projections, is as follows.

"Parallels," he ſays, "of latitude, diſtant from each other one degree, will divide the ſpherical ſurface of the earth into 180 narrow zones; the area of each of theſe, in ſquare miles of 60 to a degree, is found by multiplying its line in miles and decimals of a mile by 21600, the circumference of a great circle in ſuch miles; and the area of each zone, thus found, divided by 360, will give the area of each of the quadrilateral ſpaces, formed by the parallels, which include the zone and two meridians diſtant one degree of longitude from each other." P. 71.

He

He then ſubjoins a Table, calculated upon this principle; and illuſtrates the uſe of it, by means of an example on the map of Germany, a ſketch or outline of which is annexed to the paper, on a rather large plate.

We are, however, inclined to prefer, on all accounts, the meaſurement of the areas of countries by means of the menſuration of the areas of ſpherical triangles; the performance of which is well known to all expert mathematicians.

VI. *Three Schemes for conveying Intelligence to great Diſtances by Signals.* By John Cooke, Eſq.

After remarking the uſefulneſs of telegraphic correſpondence, and ſhowing how words and phraſes might be expreſſed by the ſmalleſt poſſible number of characters, this author deſcribes the three methods in a general manner; the firſt of which is to be accompliſhed by means of lights, diſpoſed at a certain convenient diſtance from one another, and furniſhed with a mechaniſm, by means of which any one of them may be obſcured at pleaſure. The ſecond method is, to perform the whole operation by the uſe of a ſingle lamp or flag. The third method is, by altering the ſituations of the lamps or flags: and he propoſes to meaſure thoſe diſtances from the next ſtation by means of Mr. Cavallo's micrometer, which is deſcribed in the Philoſophical Tranſactions for 1791.

A plate is annexed to this paper, for the illuſtration of the ſubject.

VII. *Obſervations on the Power of Painting to expreſs mixed Paſſions.* By the Rev. Michael Kearney, D. D. &c.

This paper commences with a ſhort encomium on the late Preſident of the Royal Academy, Sir Joſhua Reynolds; and, at the ſame time, mentions his cenſure on thoſe painters who have been fond of deſcribing mixt paſſions. This author then adduces ſeveral deſcriptions from claſſical writers, which prove that a ſtatue or a picture may be capable of expreſſing more than one paſſion; and, among them, he quotes Pliny's deſcription of the ſtatue of Paris, by Euphranor, which repreſents him as *judex dearum, amator Helenæ, et interfector Achillis.* After this, he aſks the following queſtion.

"Can it be doubted," he ſays, "that every indication of inward emotion which the countenance is capable of aſſuming, the pencil of the painter may imitate on the canvas? If the original diſplays a ſenſible conflict of paſſions, why muſt the power of the imitative art be limited to an indiſtinct and imperfect marking?

VIII. *An*

VIII. *An Eſſay on the Art of conveying ſecret and ſwift Intelligence.* By Richard Lovell Edgeworth, Eſq. &c.

This Eſſay is of conſiderable length, and remarkably well written. Much information, and very judicious remarks, are to be found in almoſt every page of it. The cuſtom of conveying intelligence to a diſtant place is traced from the earlieſt antiquity, and the advantages which may be derived from the practice are clearly pointed out.

Various uſes of telegraphic correſpondence are likewiſe pointed out, beſides thoſe which are common; after which, this author deſcribes his own contrivance, or telegraph; and illuſtrates the deſcription by means of three plates, the want of which prevents our being able to give our readers a diſtinct idea of that contrivance. The principle in general may be ſaid to depend upon the various directions of certain *indices*, or pointers, moveable at pleaſure.

Mr. Edgeworth likewiſe ſubjoins a ſpecimen of a vocabulary, which he has contrived for the purpoſe of expediting the uſe of the telegraph.

IX. *Of the Compoſition and Proportion of Carbon in Bitumens, and mineral Coal.* By Richard Kirwan, Eſq. LL. D. &c.

Mr. Kirwan, deſirous of analyſing coals and bituminous ſubſtances, and obſerving that they reſiſt the uſual modes of analyſis; for they elude the action of aqueous, or acid, or alkaline, or ſpirituous menſtruums; had recourſe to a new mode of examination, namely, he endeavoured to aſcertain the quantities and qualities of their components, partly by combuſtion, and partly by their efficacy in decompoſing nitre.

In the firſt place, he endeavoured to aſcertain the quantities of coal, of different ſorts, that were requiſite to alkalize 100 grains of nitre: but a pretty wide difference is to be obſerved between the reſults of two ſets of thoſe experiments. He then proceeds to examine ſeparately the following ſpecies of coal or bitumen, namely, Maltha, aſphalt, Kilkenny, compact cannel, ſlaty cannel, Whitehaven, Wigan, Swanſey, Leitrim, and Newcaſtle coal. The reſults of thoſe experiments, beſides their being detailed at large, are likewiſe expreſſed in a Table, which contains their ſpecific gravities, and the proportion of their ingredients, namely, of carbon, of bitumen, and of aſhes.

This Table is followed by the ſtatement of the components of other ſorts of coal, according to the experiments of Fabroni,

broni, as mentioned in his Treatiſe on Pit Coal, and the experiments of French and German chemiſts; all which coals had been analyſed by means of diſtillation.

Speaking of the coal tar, or, as he expreſſes himſelf, the coal varniſhes, Mr. Kirwan ſays, "that they are much more advantageouſly applicable, in many inſtances, than thoſe extracted from the vegetable kingdom, as Lord Dundonald has diſcovered, and abundantly proved." To this he adds the following remarkable note. "Upon the moſt minute enquiry, why coal varniſh is not more commonly employed in paying the bottoms of ſhips, I have been informed the principal reaſon is, that it ſucceeds *too well*.—The ſhips not requiring ſuch frequent repair."

X. *Synoptical View of the State of the Weather in Dublin.* By Richard Kirwan, Eſq. LL. D. &c.

The greateſt and the leaſt heights of the barometer, and of the thermometer, with the days in which they were obſerved, once for each month of the year 1794, are ſtated in one page, to which the quantity of rain fallen is alſo added. The ſame particulars for the year 1795 are alſo ſtated in another page or table; beſides which, this paper contains a few obſervations relative to the peculiarity of the ſeaſons.

XI. *Thoughts on Magnetiſm.* By Richard Kirwan, Eſq. LL. D. &c.

The particles of matter, in each particular ſpecies of ſolid mineral ſubſtance, ſhow an evident tendency to cryſtalization, or a power of arranging themſelves in a particular manner, ſo as to aſſume certain peculiar forms; which indicates that they have mutual attractive and repulſive powers; namely, that any two of them attract each other with certain ends, and repel each other with their oppoſite ends, or oppoſite ſides. This obſervation induced Mr. Kirwan to conſider the properties of the magnet in the ſame light; and, in order to explain his idea, he, in the firſt place, enumerates the principal phænomena that have been obſerved relating to cryſtalization; after which, he ſays,

"Do not theſe experiments fully evince both the attractive and repulſive powers, not only of different ſalts but of different ſurfaces of the ſame ſalt?

"11. Theſe powers within their proper ſphere of action have been found indefinitely great; thus water confined in cannon ſeveral inches thick, and expoſed to a degree of cold much beneath the freezing point,

has been obſerved to cryſtalize into ice that burſt the metallic impediment oppoſed to the form it then aſſumes.

" 12. The vaſt difference however attending the developement of theſe two powers (of magnetiſm and cryſtalization) will undoubtedly ſtrike many as an inſuperable objection to their identity, yet their *direction* in all its varieties being exactly the ſame, difference in other circumſtances ſeems to me to indicate rather a variety of *degrees*, in the ſame power, than any eſſential difference in the powers themſelves." P. 180.

This author then proceeds to apply the above principles to the phænomena of the magnet, namely, to its attraction, repulſion, and polarity; to the communication of the power; to the inclination; to the excluſive appropriation to iron; and to the deſtruction of the magnetic power. But with reſpect to this application, we are forced to refer our inquiſitive readers to the paper itſelf. It is our opinion, however, that the application of this theory is by no means ſatisfactory throughout the whole range of magnetic phænomena.

XII. *On the Method of determining the Longitude, by Obſervations of the Meridian Paſſage of the Moon and a Star made at Two Places.* By the Rev. James Archibald Hamilton, D. D. &c.

" *General Rule for determining the eſtimate difference of the Longitude of a given place, from ſome well known meridian, by obſervations of the different intervals of A. R. of the moon's enlightened limb from a ſtar at each place on the ſame day.*

" Let the paſſage of the moon's enlightened limb be carefully obſerved to the neareſt tenth of a ſecond, over the ſeveral wires of the tranſit inſtrument, and let its paſſage over the centre be deduced by taking a mean of its paſſages over the equidiſtant wires, properly reduced. Let one or more fixed ſtars that lie near her parallel of declination, and alſo as near to her in A. R. as can conveniently be had, be obſerved in like manner. Let the rate of the ſydereal clock, which is the moſt convenient for this purpoſe, be carefully aſcertained, and from this and the obſervations collect the exact difference of the moon's A. R. from one or more of theſe ſtars under your own meridian. Having obtained correſponding obſervations from ſome ſettled obſervatory, find the difference of the differences of A. R. of the moon's limb from the ſame ſtar, under each meridian; take from the ephemeris her increaſe of A. R. for the 12 H. including the obſervations, and ſay: As this quantity of A. R. : 12 H :: the apparent difference of the obſerved differences of A. R. to the eſtimate difference of longitude. This eſtimate difference will always be exact enough to enable you from tables or by calculation to find the corrections to which the obſervations and the lunar rate muſt neceſſarily be ſubjected, to deduce from them the true difference of longitude between the reſpective places of obſervation. To elucidate the nature and grounds of theſe

ſeveral

ſeveral corrections, I ſhall premiſe ſome general conſiderations on the obſervation of the difference of A. R. of the moon's enlightened limb from a ſtar, and of the equation of the moon's increaſe of A. R. in 12 H. as given in the ephemeris." P. 193.

Thoſe conſiderations, &c. cannot be conveniently abridged. We may only obſerve in general, that the various remarks are clearly expreſſed, and are illuſtrated by means of ſuitable examples.

This author likewiſe inſerts certain Tables, which are of uſe for the practical ſolution of the problem.

XIII. *On the Method of taking Radicals out of Equations.* By Mr. D. Mooney, A. B. Trinity College, Dublin.

The nature of this paper does not admit of any intelligible abridgment.

XIV. *On the primitive State of the Globe, and its ſubſequent Cataſtrophe.* By Richard Kirwan, Eſq. LL. D. &c.

This long paper is divided into three parts, namely, an Eſſay on the primeval State of the Globe, an Eſſay on the Deluge, and an Eſſay on the ſubſequent Cataſtrophes.

The theory of the earth, or the original formation, the ſubſequent changes, and the preſent ſtate of the terraqueous globe, has long exerciſed, and will probably long continue to exerciſe, the genius of the inquiſitive part of mankind. We need not enumerate the various writers who have treated of this very abſtruſe ſubject; and who have offered more or leſs rational, and more or leſs abſurd, hypotheſes concerning it. According to their various tempers, and various learning, they endeavour to explain the moſt remarkable particulars, either upon hiſtorical, or mechanical, or chemical, or mineralogical principles. Each of thoſe modes is by itſelf evidently inſufficient; and perhaps ſuch may alſo be the caſe with all of them together. It is remarkable, that the theories of contemporary writers on this ſubject are, in great meaſure, if not diametrically, oppoſite to each other.

Mr. Kirwan's theory has already appeared before the public in a ſeparate work, entitled Geological Eſſays, publiſhed in the year 1799; an account of which has been given in a former number of the Britiſh Critic: we ſhall therefore ſay nothing more with reſpect to the preſent paper.

XV. *Synoptical View of the State of the Weather in the Year* 1796. By Richard Kirwan, Eſq. LL. D. &c.

This Synoptical View, &c. is expreſſed in one Table, like thoſe which have been noticed above, No. X.

XVI. *Supplement to Mr. Edgeworth's Eſſay upon the Telegraph.*

This Supplement deſcribes certain mechanical improvements, made by the ſame author, to the telegraph deſcribed in his former paper. Thoſe improvements tend to ſimplify both the conſtruction and the uſe of the telegraph, as alſo to render it leſs deſtructible by ſtorms.

XVII. *A Deſcription of an Air-Pump of a new Conſtruction; with an Account of the Performance, and of ſome Experiments and Obſervations, tending to aſcertain the Circumſtances on which the Perfection of that Machine depends, and to render its Theory more complete.* By the Rev. James Little.

The conſtruction of this air-pump cannot be rendered intelligible without the plate which is annexed to the paper. With reſpect to the general principle of its conſtruction, Mr. Little ſays:

"Before it was finiſhed, I was acquainted with the conſtruction of Mr. Smeaton's air-pump, with its improvements, but had not heard of Mr. Cuthbertſon's; which, as well as Mr. Smeaton's, I find is conceived on the ſame principle with mine, yet the application of that principle in the machine here deſcribed, being exhibited in a much more ſimple conſtruction, it will I am perſuaded be found to perform better and with more certainty than the former, on which perſuaſion only I am induced to publiſh it. The reader will eaſily underſtand what is hereafter ſaid of its theory, after he has conſidered its conſtruction.

"The principal parts of it are one barrel and piſton, one ſtop-cock, one valve, and two pipes of communication." P. 321.

Notwithſtanding the particular and rather prolix manner in which this pump is deſcribed, and though its inventor alledges reaſons for the conformation of every part of it; yet we are much inclined to doubt whether, upon the whole, its performance can ſurpaſs, or even equal, that of Mr. Cuthbertſon's conſtruction. This, however, we ſpeak, not from any experience of this new pump, but merely from what the deſcription ſeems to indicate.

This paper terminates with the recital of a few inconcluſive experiments, inſtituted for the purpoſe of illuſtrating the nature of the aurora borealis.

XVIII. *On the Application of a converging Series to the Conſtruction of Logarithms.* By Mr. William Allman, A. B.

"From

"From a due conſideration," this author ſays, "of Newton's binomial theorem, it may be ſhewn, that the logarithm of the ratio of one number to another, according to Napier's ſyſtem, is equal to the ſum of the ſeries, $\frac{2d}{s} + \frac{2d^3}{3s^3} + \frac{2d^5}{5s^5} + \frac{2d^7}{7s^7}$ + &c. d repreſenting the difference, and s the ſum of the numbers: which logarithm of the ratio, added to, or ſubtracted from, the logarithm of the antecedent, according as the antecedent is leſs, or greater, than the conſequent, gives the logarithm of the conſequent.

"In any ſyſtem whatever, the logarithm of the ratio of one number to another is equal to the ſum of this ſeries, $\frac{2pd}{s} + \frac{2pd^3}{3s^3} + \frac{2pd^5}{5s^5} + \frac{2pd^7}{7s^7}$ + &c. where d expreſſes the difference, and s the ſum of the numbers, as before; and p the quote found upon dividing the logarithm of ſome number according to that ſyſtem, by Napier's logarithm of the ſame number.

"It is evident, that the leſs d is in reſpect of s, the faſter the ſeries will converge; ſo that the conſtruction of the logarithms of prime numbers, will be rendered more eaſy and expeditious by finding two great products, which ſhall have a ſmall difference; one of which products, ſhall be compoſed entirely of factors whoſe logarithms are already known, and the other, ſhall have in its compoſition, the number whoſe logarithm is ſought, or ſome power of that number; and, if it have any other factors, the logarithms of theſe factors muſt be previouſly known.

"Having found ſuch products, we may, by the application of the above-mentioned ſeries, find the logarithm of their ratio to each other; which is the ſame with the logarithm of the ratio of the firſt product (or that which is compoſed entirely of factors whoſe logarithms are known) divided by the factor or compound of factors whoſe logarithms are known (if there be any ſuch) in the latter product, to the prime number whoſe logarithm is ſought, or ſome power of that number. Then, from the logarithm of the antecedent, and the logarithm of the ratio, we have, by addition or ſubtraction, the logarithm of the conſequent." P. 391.

He then proceeds to ſhow, how products of this nature, to conſiſt of two, or three, or more factors, may be found. Laſtly, he illuſtrates the method of computing logarithms upon thoſe principles, by means of ſuitable examples.

XIX. *Synoptical View of the State of the Weather at Dublin, in the Year* 1797. By Richard Kirwan, Eſq. LL. D. &c.

This abſtract of the weather, &c. is contained in a ſingle page or table, like thoſe of the preceding years, which have been noticed above, and it ſhows the like particulars.

POLITE

Polite Literature.

I. *Some Hints concerning the State of Science at the Revival of Letters, grounded on a Paſſage of Dante, in his Inferno, Canto* iv. *v.* 130. By the Rt. Hon. the Earl of Charlemont, Preſident of the R. I. A.

In this elegant paper, much erudition is diſplayed by its noble author. The paſſage he quotes from Dante's Inferno is as follows.

" Poiche'nnalſai un poco piu la ciglia
Vidi 'l Maeſtro di *color che ſanno*
Seder tra Filoſofica Famiglia.
Tutti l'amiran, tutti onor gli fanno.
Quivi vid' io e Socrate, e Platone
Che 'nnanſi agli altri piu preſſo gli ſtanno.

My eyes a little raiſing, I deſcried
The ſov'reign maſter of all *thoſe who know*,
Sitting among the philoſophic race,
Admir'd by all, by all rever'd and honour'd:
There I beheld both Socrates and Plato,
Who prior to the reſt ſtand cloſe beſide him." P. 4.

Il Maeſtro di color che ſanno, this author ſhows to be Ariſtotle, whom he proves, from a variety of other hiſtorical documents, to have been by far the moſt favourite author of the times. In ſhort, the greateſt part of this paper is employed to ſhow, that the Ariſtotelean doctrine, the Ariſtotelean logic, and the Ariſtotelean ſtyle, were peculiarly adapted to the genius of the time in which Dante wrote. The following paragraphs, we preſume, will be ſufficient to give our readers a competent idea of this noble author's elegant ſtyle.

" The perpetual, violent, and triſling controverſies alſo, which long diſgraced the Chriſtian church, had introduced an ardent paſſion for diſpute, and a ſpirit of nice argumentation, and had prepared the minds of men to adopt and to admire the ſubtle and unintelligible jargon of the ſchools. Eager for victory in this war of words, Ariſtotle's logic was greedily ſtudied as an armour of defence, and a means of ſucceſsful controverſy; and the ſame ſpirit of nice diſcrimination exciting in the mind a love for what was difficult to be underſtood, and an ambition to be thought to comprehend what was ſcarcely intelligible, his philoſophy was revered in proportion to its obſcurity, and has conſequently obtained ſuch a ſanction and bigotted preference, that it ſtill remains, as it were by preſcription, the excluſive doctrine of almoſt all European ſeminaries.

" But, beſides theſe accidental cauſes, we may perhaps find a reaſon for the preference given to this ſpecies of ſcience at the early approach of light, in the nature of the human mind, which, when emerging

emerging out of ignorance, is apt, at its firſt expanſion, to ſeize with avidity the more abſtruſe and refined parts of knowledge. Metaphyſical reſearches, and every ſpecies of nice, ſubtle, and uſeleſs diſquiſition, ſeem to be preferred in the infancy of letters to the more ſolid and profitable ſciences, as the attention of children is captivated and fixed rather by ſupernatural and romantic tales than by ſober and uſeful hiſtory; and the ſubtleties of metaphyſicks will prevail among the half-enlightened in the ſame manner, and for the ſame reaſons, as the abſtruſe follies of magic and of aſtrology. When the mind firſt feels its powers, and finds itſelf aſſiſted and borne up by the wings of literature, it ſeems to think that it never can ſoar too high. Exulting in its newly diſcovered energy, it fondly ſuppoſes that nothing can arreſt its progreſs, ignorant as yet of thoſe impaſſable bounds which nature has ſet to its flight. The blind man, ſuddenly reſtored to ſight, would naturally firſt fix his eyes on the ſun as the moſt glorious object of contemplation, till experience ſhall have taught him that he is dazzled by its beams!" P. 8.

II. *Reflections on the Choice of Subjects for Tragedy among the Greek Writers.* By William Preſton, Eſq. &c.

The queſtion which this author principally endeavours to anſwer in the preſent paper is, why are the ſubjects of the tragic dramas of the Greeks moſtly of a very horrid nature, and replete with the moſt diſguſting ſcenes? Seven plays of Æſchylus, ſeven of Sophocles, and nineteen of Euripides, are preſerved to the preſent time, and the ſubjects of the greateſt part of them are extremely horrid.

Mr. Preſton briefly enumerates all the likely cauſes which might poſſibly incline the Greek authors to adopt ſuch dreadful images, and to range through all the walks of hiſtory in queſt of ſubjects of horror and diſmay. He examines their mythology and religion, which may be juſtly ſuppoſed to be adapted to their prevailing and popular notions, or accommodated to their natural diſpoſitions; and he finds, that the Grecian divinities were repreſented as being paſſionate, unjuſt, revengeful, &c. He examines the works of Homer, who doubtleſs deſcribes the cuſtoms and inclinations of the times; and thoſe works betray the ſame ferocious diſpoſition. The like propenſity is manifeſted even by the moſt authentic and dignified period of Grecian hiſtory.

From thoſe documents, and from ſuch proper reflections, this author feels himſelf reluctantly obliged to aſcribe to the Greeks, a marked ferocity of manners, which influenced their actions, their inclinations, and their amuſements.

"I am aware," he ſays, "that *Grecian* hiſtory has not commonly been conſidered in this point of view; ſo the foregoing remark, though an obvious one, may, to many, appear ſomewhat hazardous and novel.

The

The *Greeks* were a glorious people! The ſtupendous monuments of their genius, in Poetry, Sculpture, and Architecture, which have triumphed over the ravages of time, inſpired us with implicit veneration, and ſo dazzle our eyes with their luſtre, that we are unable, or unwilling, to turn them on any harſh and barbarous circumſtance, any cruel and reproachful tranſaction, any thing calculated to diminiſh our admiration, I might almoſt ſay adoration—of beings who could thus write—ſpeak—and work; it is with pain we endeavour to view the ſpots of the ſun—yet ſuch is the fact; and to this ſource muſt we trace the ſignal prevalence of the terrible and horrid, in *Tragedy*, as it firſt came from the hands of its *Grecian* inventors." P. 20.

Mr. Preſton alſo endeavours briefly to inveſtigate whence the above-mentioned diſpoſition aroſe; and, from the examination of the manner in which Greece was originally peopled, he is inclined to attribute the cauſe of it to the continual ſtate of warfare to which that nation was expoſed.

III. *An Eſſay on the Variations of Engliſh Proſe, from the Revolution to the preſent Time.* By Thomas Wallace, A. B. &c.

This author begins by obſerving, that the progreſs of language marks the progreſs of the human mind; "hence," he obſerves, "the inveſtigations of the philologiſt become uſeful as they furniſh important aids to the reſearches of the hiſtorian and the ſpeculations of the moraliſt." This obſervation, though not new, is however ſucceſsfully illuſtrated by Mr. Wallace. He ſhows, in general, how the unſettled ſtate of governments, the want of knowledge, the rudeneſs of manners, &c. are accompanied with a proportionate rudeneſs of language; and that the improvement of the former, and of the latter, proceed with equal ſteps.

With reſpect to England, he ſays,

"Two cauſes contributed to raiſe the Engliſh language from this degraded ſtate. Firſt the Reformation, which by obtruding on the attention moral ſubjects of the moſt momentous concern, made it in ſome meaſure neceſſary for men to think with more preciſion and cloſeneſs: Secondly, the ſubſequent diſputes between the crown and people on the limits of prerogative and popular right, which continued from the time of Elizabeth to the revolution, and which corroborated into habit that mode of cloſer and more abſtract thinking which the Reformation had introduced. According to the theory we have adopted, this change ſhould have induced an improvement in ſtyle: it did ſo; the Engliſh language roſe rapidly from the low ſtate in which it ſtood in the beginning of the reign of Henry the Eighth, until, at the acceſſion of William the Third, it had acquired a diſtinguiſhed degree of excellence. This excellence, however, was but comparative, and appears rather when we conſider its former defects, than its ſubſequent improvements; for, from the time of the Revolution to the preſent day, a numerous ſucceſſion of fine writers have laboured with

ſucceſs

ſucceſs to add to its elegance, copiouſneſs and ſtrength. What they have done, and how far they have raiſed the Engliſh language above its former humble level, will be beſt known by conſidering the variations of ſtyle which, within that period, it has undergone." P. 43.

This author then proceeds to point out the gradual improvement of ſtyle in the works of various Engliſh authors, ſuch as Burnet, Tillotſon, Dryden, Addiſon, Gibbon, Johnſon, &c. &c. but for thoſe particulars we muſt refer our readers to the paper itſelf.

IV. *On the poetical Character of Dr. Goldſmith.* By the Rev. Archdeacon Burrowes.

This picture of Dr. Goldſmith betrays the pencil of a friend. His poetical genius is greatly extolled, his faults are palliated, and his beauties are ſet forth in the moſt advantageous point of view. Yet it muſt be acknowledged, that this author gives proper reaſons for his aſſertions, and accompanies his obſervations with examples.

Without attempting to follow him, ſtep by ſtep, in this examination, we ſhall only tranſcribe his ſummary of Dr. Goldſmith's character.

" His poetical works," this author ſays, " altogether do not amount to eighteen hundred lines, and yet ſuch is the tranſcendent merit of his two principal poems, that as a poet Goldſmith is more generally known and celebrated than many of thoſe who have compoſed whole volumes. Criticiſm cannot be more agreeably or more uſefully employed than in tracing out the ſources of its excellence and analyzing its modes, in exhibiting the negligences for which they often compenſate and the culpable exceſs to which they ſometimes run, and in contemplating by detail the literary character of an author of whom it is pronounced from high authority that " *he poſſeſſed the art of being minute without tediouſneſs, and general without confuſion, and that his language was copious without exuberance, exact without conſtraint, and eaſy without weakneſs.*"

" Goldſmith ſeems to have poſſeſſed every quality which might give popularity to a poet. His language is ſimple, his verſification flowing and familiar, his ſentiments natural and pathetic. His illuſtrations are not pompous exhibitions of learning, alluſions to arts which are little underſtood, and hiſtories which have been little read; his pictures of nature are not elaborate and minute delineations of individual ſcenery; his views of life are not metaphyſical inveſtigations crippled into rhyme, not conjectural fancies of the manners of remote times or imaginary conditions, not diſguſting expoſures of human infirmity or outrageous caricatures of extravagant ſingularities. Always eaſy and unaffected, Goldſmith paints nature as it ſtruck him, and manners as he actually obſerved them. His faults too (for ſome faults his greateſt admirers muſt admit in him—faults allied to his excellencies) are certainly not of an unpopular claſs. If his language is frequently colloquial

loquial and occaſionally even ungrammatical, it is never obſcure: if he laments a depopulation in a country, where it did not exiſt, he knew that a people who loved to hear of grievances were to be his readers." P. 72.

Antiquities.

I. *A Letter from William Caulfield Lennon, Eſq. to the Right Hon. the Earl of Charlemont, Preſident of the Royal Iriſh Academy, &c. &c.*

This Letter contains a deſcription, and the preſentation to the Royal Iriſh Academy, of an image taken from a Pagoda in Bangalore, at the ſtorming of that fort in 1791.

The image is ſaid to repreſent Mahay Letchemy, or the Great Letchemy, the reputed goddeſs of riches, fertility, beauty, mirth, courage, joy, eloquence, and matrimony. She is repreſented in the habit of a *cunſhinnee*, or dancing girl.

This Letter is accompanied with three copper-plate engravings, two of which exhibit a front and a lateral view of the above-mentioned image; but the third contains a *fac-ſimile* of the writing on a Cadjan or Palmyra leaf, which was ſent to the Academy, together with the image. A tranſlation of this writing is annexed to the Letter. It is a fable of the Jackall and Drum.

The following paragraph deſcribes the ſubſtance of the image.

"The metal of which this and the generality of images in India are formed is compoſed of the free offerings of the votaries who attend the pagodas at certain times. Of the different coins, pagodas which are gold, rupees ſilver, and dubs or doodies copper, when the bramins of the pagoda have got the quantity neceſſary, the whole is melted together and caſt into the deſired form; the natives of India being particularly ingenious in compounding metals of different qualities." P. 5.

II. *An Account of ſome Manuſcript Papers which belonged to Sir Philip Hoby, Knight, who filled ſeveral important Offices in the Reign of King Edward the Sixth, and which at preſent are the Property of William Hare, Eſq. M. P.* By the Rev. Mr. Hinckes, of Cork.

This paper begins, by ſetting forth the advantage which the hiſtorian and the antiquary may derive from the examination of old manuſcripts, eſpecially thoſe of remarkable perſonages; ſuch as the correſpondence between an ambaſſador and his court. It ſhows, likewiſe, reaſons to prove the authenticity of the papers, letters, &c. which form the ſubject of the preſent account.

It

It relates, that thoſe papers are bound in two volumes, one of which contains original letters, ſtate papers, &c. The other volume contains,

"Copies of ninety letters written by Hoby to the Protector between 11 May 1548 and 19 September 1549, ſoon after which he returned to England for a few weeks, and was there when the Duke of Somerſet was deprived of the protectorate.

"Copies of thirty-nine letters written to the lords of the council after his return to the imperial court, beginning 10 November 1549 and ending 28 October 1550.

"Theſe letters, many of which are very long, contain accounts of his converſations with the Emperour and his miniſters; of the tranſactions of the imperial court; of the intelligence received there, and of the opinion entertained by the courtiers of Engliſh affairs, which laſt topick ſometimes introduces his own opinion and advice." P. 21.

The earlieſt date of ſome of thoſe papers, or letters, is 1539, and the lateſt is 1556; the greateſt part were, however, written in 1548, 1549, and 1550.

With reſpect to the titles, and account of the contents of thoſe letters, &c. we muſt refer our readers to the paper itſelf.

III. *Account of Four circular Plates of Gold found in Ireland.* By Ralph Ouſley, M. R. I. A.

This ſhort paper, the laſt of the volume, deſcribes ſome thin pieces of gold, found in Ireland at different times, and by different perſons. They probably were articles of ornament.

The moſt remarkable of thoſe pieces were four thin plates of ſolid gold exactly alike, and quite circular; meaſuring $4\frac{1}{4}$ inches in diameter, and weighing about one ounce each. They were handſomely ornamented on one ſide, and plain on the other, excepting a kind of cap or ſcrew, for the purpoſe, perhaps, of being affixed to a handle.

Theſe four plates were found in October, 1795, near Eniſcorthy, in the County of Wexford, by a peaſant, who accidentally turned them up with his plough.

ART. III. *The Works of Thomas Chatterton. Three Volumes.* 8vo. 1l. 11s. 6d. Longman and Rees. 1803.

AT length an edition of the productions of this extraordinary genius is publiſhed, for the benefit of his only ſurviving relation, Mrs. Newton; but it had been deferred too long to meet with that patronage which it would have ſecured while the public curioſity was more alive to the ſubject. After the en-

deavours of two years, ſufficient ſubſcribers were not obtained to defray the expences of the impreſſion; and a more practicable arrangement was formed, by the aid of Paternoſter-Row. Much attention appears to have been employed by Mr. Southey, the editor, to collect, from various quarters, whatever belongs to Chatterton, whether publiſhed under his own name, or any other. The firſt volume contains all his poetical productions in modern language; the ſecond, all the Poems attributed to Rowley; the third, his compoſitions in proſe, whether in the ancient or modern ſtyle. The Life of Chatterton, as written by Dr. Gregory, with much judgment and diſcrimination, is prefixed to the works.

It muſt be confeſſed that, by thus collecting all the productions of Chatterton, many things are brought together which are wholly unworthy of preſervation, or even of peruſal, in any other point of view, than that of illuſtrating the hiſtory of a moſt extraordinary mind; and it is with very melancholy impreſſions, that we ſee the ebullitions of a genius ſo extremely powerful diſgraced by the precipitance with which they were produced, or by the paſſions from which they take their hue. It was thought, at one period, a ſtrong argument that the Poems called Rowley's could not be the production of Chatterton, becauſe they are ſo greatly ſuperior to his avowed compoſitions; but the general ſuperiority may be allowed, without admitting the conſequence. When Chatterton was writing in the character of his fictitious Rowley, he was ſuſtaining a part which required attention and care; he was alſo, as he ſuppoſed at the time, laying the foundation of his eſtabliſhment in life; but, when he was writing for Magazines, and other temporary publications, he was providing only for the moment; and being able, with great eaſe, to ſatisfy his employers, and ſtrongly confident in himſelf, he poured forth, without conſideration or correction, whatever his fancy dictated. There is no want of genius in theſe inferior works of Chatterton, but only an extreme careleſſneſs. With reſpect to the queſtion at large, the preſent editor is decidedly of opinion, that not "a ſingle line of either the poetry or the proſe aſcribed to Rowley was written by any other than that prodigy of the 18th century,—Thomas Chatterton." This opinion we certainly ſhall not controvert, being exactly conformable to the conviction of our own minds; and, by way of ſpecimen of the manner in which the editor ſupports it, we ſhall inſert a paſſage from his obſervations on Chatterton's arms.

"Whoever cloſely examines the Life and Writings of Chatterton, will remark, that he ſeemed to be ſtrikingly influenced by one particular

cular diſpoſition of mind, and that was, through an exceſs of ingenuity, in a literary ſenſe, *to impoſe on the credulity of others.* This predominant quality elucidates his character, and is deſerving of minute regard by all who attempt to decide on the Rowleian controverſy.

" I. A *New Bridge* is juſt completed over the Avon at Briſtol.—Chatterton ſends to the printer a deſcription of the paſſing over the *Old Bridge*, for the firſt time, in the thirteenth century; on which occaſion two ſongs are ſung by two ſaints, of whom nobody ever heard, and in language preciſely the ſame as Rowley's, although he lived two hundred years after the event was ſaid to have taken place!

" II. Mr. Burgum is a man attached to Heraldic honours—Chatterton gives him his pedigree from the time of William the Conqueror, and allies him to ſome of the moſt ancient families in the kingdom!

" III. Mr. Burgum is one of the firſt perſons who expreſſes an opinion of the authenticity and excellence of Rowley's Poems. Chatterton, pleaſed with this firſt bloſſom of credulity, and from which he preſaged an abundant harveſt, with an elated and grateful heart, preſents him with the " Romaunt of the Cnyghte," a Poem, written by " JOHN DE BERGHAM," one of *his own* anceſtors, about four hundred and fifty years before; and the more effectually to exclude ſuſpicion, he accompanies it with the ſame Poem, modernized by himſelf!

" IV. Chatterton wiſhes to obtain the good opinion of his relation, Mr. Stephens, of Saliſbury, and, from ſomething which it is poſſible his keen obſervation had remarked in Mr. Stephens, he deems it the moſt effectual way, by informing him that he is deſcended from Fitz-Stephen, grandſon of the venerable Od, Earl of Blois, and Lord of Holderneſs, who flouriſhed about the year 1095!

" V. Mr. Catcott is a worthy and religious man; and who, from never intending to deceive, ſuſpects no deception in others. Chatterton, who is a ſkilful engineer, adapts the nature of his attack to the ſtrength of the fortreſs, and gives him an ancient Fragment of a Sermon on the Divinity of the Holy Spirit, as *wroten* by THOMAS ROWLEY!

" VI. Mr. Barrett is zealous to prove the antiquity of Briſtol—as a demonſtrable evidence, Chatterton ſends him an Eſcutcheon (on the authority of the ſame Thomas Rowley) borne by a Saxon, of the name of Ailward, who reſided in *Briſtow*, in the year 718!

" VII. Mr. Barrett is alſo writing a comprehenſive Hiſtory of Briſtol, and is ſolicitous to obtain all poſſible information concerning it. Chatterton ſeizes the opportunity, and preſents him, at *different times*, with an account of all the churches and chapels of Briſtol, as they appeared three hundred years before, and accompanies it with drawings and deſcriptions of the Caſtle;—The whole of this information being unſupported by either document or tradition, and reſting alone, on the evidence of " The Gode Prieſte, *Thomas Rowley*," between whom and *Thomas Chatterton*, prejudice itſelf muſt allow, there was a great equality of talent, as well as a great ſimilitude of purſuits. They were both Poets, both Antiquarians, and both perpetually adverting to Heraldry.

" VIII. Public curioſity and general admiration are excited by tranſlations from the Erſe of Oſſian—Chatterton, who gave precedence

to

to none in "Catching the manners living as they riſe," publiſhes a ſucceſſion of Poems from the *Saxon* and *Welch*, indifferent to the inconſiſtency, or otherwiſe not aware, that he had profeſſedly tranſlated works, in the *ſame* ſtyle, and with the *ſame* imagery, from the TEUTONIC and CELTIC, two languages of different origin and genius, and whoſe poetry, of all their writings, has ever been conſidered as the moſt diſſimilar.

"IX. Mr. Walpole is writing the Hiſtory of Britiſh Painters—Chatterton (who, to a confidential friend, had before expreſſed an opinion that it was *poſſible*, by judicious management, to deceive even this maſter in antiquities) with full confidence, ſends him an account of eminent "Carvellers" and "Peyneters," and informs him of others who once flouriſhed in BRISTOL! but of whom the preſent inhabitants of Briſtol never heard, and who are mortified at having no other evidence of the diſtinguiſhed honour aſcribed to them, than the ſolemn aſſeveration of that "ſomething, nothing, not to be defined," Thomas Rowley!

"But theſe are all ſubordinate deceptions. Chatterton's ambition embraced a larger range, and was circumſcribed by no other limit, than, in the perſon of Rowley, of deceiving the Whole World. And that he ſucceeded in a great and unaccountable degree, is atteſted by the voluminous controverſies of Antiquarians, Hiſtorians and Poets. The object beſpoke the comprehenſion of his mind, and its partial ſucceſs is a laſting monument of what perſeverance may effect when ſupported by genius." Vol. ii. p. 509.

Another conſideration of great force is ſubjoined in theſe obſervations, namely, that all the writers to whom Chatterton has aſcribed Poems, from the Abbatte John, in 1186, to Syr Thybbott Gorges, in 1440, all completely unknown to the reſt of the world, write exactly in the ſame ſtyle, and with equal abilities. No one will inſiſt, ſays the editor, that Rowley wrote all thoſe Poems; and, if they were neither written by Rowley, nor by the perſons to whom they are aſcribed, who could have written them but Chatterton? It is hardly poſſible, we truſt, that this ſtrange diſpute ſhould be revived; but, if it ſhould, the preſent volumes contain, in our opinion, ſufficient proof that the editor has decided it with propriety*. Mr. S. has taken advantage of the MSS. depoſited in the Britiſh Muſeum, in purſuance of the will of the late Dr. Glynn, to add many productions of Chatterton which had not before been publiſhed.

Amidſt the great inequalities of Chatterton's modern Poems, there are ſome paſſages which ſufficiently mark his ability to

* The account of Rowley's MSS. vol. iii. p. 497, &c. and ſigned J. C. is extremely well drawn up, and contains many judicious remarks.

produce

produce whatever has been celebrated as demonſtrative of the ſuperior genius of the ſuppoſed Rowley. We ſhall give an inſtance from his African Eclogue, called Heccar and Gaira, produced in Jan. 1770, when he was not yet ſeventeen. The ideas are as original, and ſome of them as ſublime, as the ſubject could admit, the expreſſion noble, and the verſification vigorous.

"GAIRA.

Rouſe not Remembrance from her ſhadowy cell,
Nor of thoſe bloody ſons of miſchief tell.
Cawna, O Cawna! deck'd in fable charms,
What diſtant region holds thee from my arms?
Cawna, the pride of Afric's ſultry vales,
Soft as the cooling murmur of the gales,
Majeſtic as the many colour'd Snake,
Trailing his glories through the bloſſom'd brake:
Black as the gloſſy rocks, where Eaſcal roars,
Foaming thro' ſandy waſtes to Jaghirs ſhores;
Swift as the arrow, haſtening to the breaſt,
Was Cawna, the companion of my reſt.

The ſun ſat low'ring in the Weſtern ſky,
The ſwelling tempeſt ſpread around the eye;
Upon my Cawna's boſom I reclin'd,
Catching the breathing whiſpers of the wind:
Swift from the wood a prowling Tiger came;
Dreadful his voice, his eyes a glowing flame;
I bent the bow, the never-erring dart
Pierc'd his rough armour, but eſcap'd his heart;
He fled, tho' wounded, to a diſtant waſte,
I urg'd the furious flight with fatal haſte;
He fell, he dy'd—ſpent in the fiery toil,
I ſtripp'd his carcaſe of the furry ſpoil,
And as the varied ſpangles met my eye,
On this, I cried, ſhall my lov'd Cawna lie.
The duſky midnight hung the ſkies in grey;
Impell'd by Love, I wing'd the airy way;
In the deep valley and the moſſy plain,
I ſought my Cawna, but I ſought in vain,
The pallid ſhadows of the azure waves
Had made my Cawna and my children ſlaves.
Reflection maddens, to recall the hour,
The Gods had giv'n me to the Dæmon's power.
The duſk ſlow vaniſh'd from the hated lawn,
I gain'd a mountain glaring with the dawn.
There the full ſails, expanded to the wind,
Struck horror and diſtraction in my mind,
There Cawna mingled with a worthleſs train,
In common ſlav'ry drags the hated chain.

Now

Now judge, my Heccar, have I cauſe for rage?
Should aught the thunder of my arm aſſuage?
In ever-reeking blood this jav'lin dy'd
With vengeance ſhall be never ſatisfied;
I'll ſtrew the beaches with the mighty dead
And tinge the lily of their features red.

HECCAR.

When the loud ſhriekings of the hoſtile cry
Roughly ſalute my ear, enrag'd I'll fly;
Send the ſharp arrow quivering thro' the heart
Chill the hot virals with the venom'd dart;
Nor heed the ſhining ſteel or noiſy ſmoke,
Gaira and Vengeance ſhall inſpire the ſtroke." P. 119.

The idea of an African calling the Europeans "the pallid ſhadows of the azure waves," is very happy. A ſimilar thought had been well expreſſed a few lines earlier.

"The children of the wave, whoſe pallid race
Views the faint ſun diſplay a languid face."

Some lines in the Poem of Clifton, now firſt publiſhed, are calculated to give the ſame impreſſion; particularly the character of Powell, the actor, who was of Briſtol.

"Here too (alas! tho' tott'ring now with age)
Stands our deſerted, ſolitary ſtage,
Where oft our Powell, Nature's genuine ſon,
With tragic tones the fix'd attention won:
Fierce from his lips his angry accents fly,
Fierce as the blaſt that tears the northern ſky;
Like ſnows that trickle down hot Ætna's ſteep,
His paſſion melts the ſoul, and makes us weep:
But O! how ſoft his tender accents move—
Soft as the cooings of the turtle's love—
Soft as the breath of morn in bloom of ſpring,
Dropping a lucid tear on Zephyr's wing:
O'er Shakeſpeare's varied ſcenes he wander'd wide,
In Macbeth's form all human pow'r defy'd;
In ſhapeleſs Richard's dark and fierce diſguiſe,
In dreams he ſaw the murder'd train ariſe;
Then what convulſions ſhook his trembling breaſt,
And ſtrew'd with pointed thorns his bed of reſt!
But fate has ſnatch'd thee—early was thy doom,
How ſoon enclos'd within the ſilent tomb!" Vol. i. p. 142.

Such paſſages, though rare, from the haſte and careleſſneſs with which theſe Poems are generally ſtamped, ſufficiently ſhow the power to do what has been performed under the name of Rowley, where attention and care, with a favourite direction of ſubject, were added to native genius. Chatterton ſtrongly,

ſtrongly, though dreadfully, characterized himſelf, in a ſhort Letter to Mr. Barrett, written juſt before he left Briſtol.

"It is my pride, my d—d, native, unconquerable pride, that plunges me into diſtraction. You muſt know, that 19-20ths of my compoſition is pride: I muſt either live a ſlave, a ſervant, have no will of my own, no ſentiments of my own, which I may freely declare as ſuch, or DIE! Perplexing alternative! But it diſtracts me to think of it. I will endeavour to learn humility, but it cannot be here (i. e. at Briſtol.) What it will coſt me on the trial, Heaven knows." Vol. iii. p. 418.

Unfortunately his removal to London inflamed, inſtead of curing, his pride. His eaſy ſucceſs in writing, the wonderful verſatility of talent which that occupation led him to diſcover in himſelf, as they formed the boaſts of his Letters to his family and friends, ſo they were the incurable poiſon of his mind; which, when put in action by diſtreſs of circumſtances, hurried on the dreadful cataſtrophe, to which he already alluded as poſſible. His peremptory and daring infidelity, another offspring of the ſame pride, which ſhows itſelf very frequently in his poetry and proſe, contributed to haſten the fatal termination, and to make him a tremendous example, of the aſtoniſhing power of human genius, united with the utmoſt wretchedneſs of human paſſions. Ill-fated youth! let us hope for thee, that theſe extravagancies of genius have ſome of the privileges of madneſs, to which they are ſo nearly allied; and that, while thy example ſtands as a dreadful warning to others, againſt the indulgence of ſuch paſſions, the recording angel may characterize thy wonderful mind as diſeaſed more than depraved.

ART. IV. *Annotations on the practical Part of Dr. Paley's Principles of Moral and Political Philoſophy. By Edward Pearſon, B. D. Rector of Rempſtone, Nottinghamſhire.* 8vo. 163 pp. 5s. Ipſwich printed; Rivingtons, &c. London. 1801.

THIS little volume, after an appropriate Dedication to the late Lord Chief Juſtice, opens with an Advertiſement, containing ſomething like an apology for pointing out what appears to the author to be errors, or unguarded expreſſions, in the celebrated work of Dr. Paley, on morals and politics.

litics. No apology, we think, was neceſſary; for Mr. Pearſon has throughout treated the Archdeacon with all the reſpect that is due to learning and virtue. Sometimes, indeed, he perceives ambiguity in Dr. Paley's language, where to us it appears ſufficiently preciſe; but, as in every department of the philoſophy of the mind preciſion of language is of the utmoſt importance, we have ſeen no reaſon to accuſe him of captiouſneſs.

The firſt Annotation is on the tenth Chapter of the ſecond Book of *the Principles of Moral and Political Philoſophy*, which treats of *the Diviſion of Rights;* and Mr. Pearſon beſtows deſerved praiſe on the manner in which the ſubject is treated. He thinks, however, that "what is ſaid about the aſſertion of perfect rights by *force* may lead into a miſtake;" and it certainly *may* lead into a miſtake, thoſe who have never thought of human rights; but we perceive no danger to ſuch as are in any degree acquainted with the uſual diſcuſſions on that ſubject. Dr. Paley's examples of perfect rights are, "a man's right to his life, perſon, houſe;" and he adds, that "if theſe be attacked, the attack may be repelled by inſtant violence;" an opinion in which we ſuppoſe that Mr. Pearſon, and all moraliſts, agree with him. It is, however, a uſeful as well as juſt obſervation, which this author quotes from Blackſtone, reſpecting the law of England, which "will not ſuffer with impunity any crime to be *prevented* by death, unleſs the ſame, if committed, would alſo be *puniſhed* by death." This is a maxim of ſound philoſophy, as well as of law; and it ſeems to be admitted by Dr. Paley, when he ſays, that "if a man's eſtate, furniture, clothes, money, or any ordinary article of property be injuriouſly taken from him, he may compel the author of the injury to make *reſtitution* or *ſatisfaction*." We agree with Mr. P. that the diviſion of rights into *determinate* and *indeterminate*, would be leſs apt to lead into miſtakes, than the uſual diviſion into *perfect* and *imperfect;* and we acknowledge the propriety of his obſervations on the common phraſeology. Still it appears to us, that there is no difference of *opinion* on this ſubject between him and Dr. Paley.

Mr. Pearſon's remarks on the eleventh Chapter of the ſame Book, on *the Principles of Moral and Political Philoſophy*, are in general juſt; but we cannot perceive any ground for the ſuppoſition, that the earth became more barren, or its fruits leſs *nutritive*, after the flood than before it. On the contrary, we think Biſhop Sherlock has proved (*the Uſe and Intent of Prophecy*, &c.) that the curſe of ſterility, pronounced on the earth at the fall of our firſt parents, was removed at the flood; and that mankind have been ſubjected to much leſs labour in procuring

curing the neceſſaries of life ſince that period, than they were before it.

His remark alſo on Dr. Paley's Chapter *on Property* is ſeaſonable and juſt. " The effects of the inſtitution of property, as ſtated by him, are indeed greatly overcharged." The ſtatement is even *falſe;* and, in the preſent eventful day, calculated to do much miſchief; though we have not a doubt but the Archdeacon's intention, when he made it, was pure and upright.

On the Chapter which treats of *the Uſe of the Inſtitution of Property*, Mr. Pearſon obſerves with truth, that " the ſame reaſons which are alledged for the inſtitution of property itſelf, may be alledged for its *inequality*," ſo greatly exaggerated by Dr. Paley.

" We may add," continues he, " that this inequality, beſides operating as a ſpur on the induſtry and ingenuity of men, gives room for the exerciſe of various virtues, both in the rich and poor; particularly of compaſſion and generoſity in the one, and of patience and gratitude in the other."

He might have added, that without inequality of property to a certain degree, all mankind, in this part of the world, would be more wretched than the pooreſt beggar at preſent, who can ſhelter his head under a roof from the tempeſt.

We find nothing after this worthy of particular notice, till we come to the preſent author's Annotations on the Chapter which treats *of Promiſes*. Dr. Paley reſolves the obligation to perform a promiſe into the *lawfulneſs* of the performance; and contends, with much earneſtneſs and plauſibility of argument, that nothing but the *unlawfulneſs* of *performing* a promiſe can releaſe a man from the obligation which he brought on himſelf when he made it. Mr. Pearſon admits, with all mankind, that a promiſe is not binding which cannot be fulfilled without the commiſſion of a *crime;* but he proves, we think, with the force of demonſtration, that there are other circumſtances to be attended to, before we can pronounce of this or that promiſe, whether its performance be *obligatory*. If the promiſe was extorted by him who had no right to demand it, as by the highwayman mentioned by Dr. Paley, he maintains, that though it *may be lawfully*, and even *prudentially* performed, it may be violated without a crime. He is doubtful, whether the reward promiſed for the perpetration of a crime ſhould ever be paid; and is decidedly of opinion, that, on Dr. Paley's principles, there can, in no inſtance, be a *moral obligation* to the performance of ſuch a promiſe. Though it is true, that,

" when the crime is committed, the ſin and miſchief are, in that particular caſe, over; and will be neither more nor leſs for the performing of the promiſe; yet the belief of an obligation to perform ſuch promiſes would not fail upon the whole, at the long run, to encourage, what it cannot be the will of God to encourage, ſimilar inſtances of ſin and miſchief."

Laying it down as a maxim, that " from an action which is founded in injuſtice, no claims of juſtice, on the part of thoſe who are concerned in it, knowing it to be ſo founded, can poſſibly ariſe;" the author decides the caſe, which Dr. Paley ſtates to have been referred to Biſhop Sanderſon, as the Biſhop had decided it, and contrary to the deciſion of the Archdeacon. He decides it, however, on different, and we think ſurer ground. The caſe, as related by Dr. Paley, is that of a man, who, during the life-time of his wife, who was then ſick, paid his addreſſes, and promiſed marriage, to another woman. The wife died, and the woman demanded performance of the promiſe. Mr. Pearſon admits, that the promiſe *might* have been performed without incurring additional guilt; but he contends, that the man was under no obligation, in virtue of *that promiſe*, to marry the woman. The promiſe was ſuch as he had no right to make, and ſuch as the woman had no right to receive.

" It included the promiſe of an affection, which either exiſted at the time the promiſe was made, or did not exiſt at that time. If it did not then exiſt, the promiſe of its taking place at any future period implied an abſurdity. Such a promiſe, indeed, would hardly be made; or, if made, and the condition of it declared, would hardly be accepted. If the affection exiſted while the man's wife lived, it was of an immoral nature, as being inconſiſtent with a preſent duty; and whatever proceedings were founded upon it, partook of the ſame immorality. It was, in ſhort, a promiſe which the promiſer had no right to give; and which therefore no one who knew of that circumſtance had a right to receive. Many miſchievous conſequences would ariſe from the belief, that unlawfulneſs in the *ſubject* of promiſes (to ſay nothing of the *motive* of them) does not affect their validity. One miſchievous conſequence of this belief would be, the holding out to the parties concerned in ſuch promiſes, a perpetual temptation to haſten, as much as they could, the period of their fulfilment; and it is eaſy to ſee, that, in many caſes, this would be a fruitful ſource of immoralities."

In the Chapter which treats of contracts of ſale, Dr. Paley has ſaid, that " the motives and the effects of actions are the only points of compariſon in which their moral qualities differ." In this opinion, we heartily concur with him; but Mr. Pearſon declares, that he can by no means accede to the maxim. We ſhould be glad to know, then, in what other points it appears to him, that the morality of actions can poſ-

ſibly be compared? for, though we think, as he does, that the morality of an action depends on its being performed in obedience to the will of God; yet how is the will of God to be diſcovered, when not expreſsly revealed, but by conſidering what would be the effects of actions, if generally performed? Again, when we have an opportunity of performing either of two actions, both generally agreeable to the will of God, but which cannot both be performed at the ſame time, how ſhall we determine which of them to perform, but by impartially comparing the effects of both? The remaining Annotations on this Chapter are excellent.

The author, in his Annotations on the Chapter which treats of the obligation of the oath of allegiance, makes the following juſt obſervations.

"Dr. Paley mentions three things, which the oath of allegiance permits, or does not require. The firſt, i. e. that "it permits reſiſtance to the king, when his ill-behaviour or imbecillity is ſuch, as to make reſiſtance beneficial to the community," had better, I think, have been omitted. For, though ſpeculatively true, it is ſo indeterminately expreſſed, that it may eaſily lead into dangerous error. Who is to be the judge, whether the ill-behaviour or imbecillity of the king is ſuch, as to render reſiſtance beneficial to the community? Though the convention-parliament, which introduced the oath, *did not mean to exclude all reſiſtance*, they never meant, that reſiſtance ſhould be founded on any vague and uncertain notions of public intereſt, or of ill-behaviour and imbecillity inconſiſtent with it. They reſiſted *James* the Second, not becauſe of his general ill-behaviour and imbecillity, but becauſe of his infringement of the laws; becauſe he executed, not the laws, but his own will; and not merely his own will, but his own will in oppoſition to the laws.—Agreeably to this, *Blackſtone* ſays, that reſiſtance to the perſon of the prince is juſtifiable, when the being of the ſtate is endangered, and the public voice proclaims ſuch reſiſtance neceſſary; but, if every individual has a right to decide how far he himſelf ſhall obey, obedience is an empty name."

This is a ſufficient confutation of what appears to us the very lax caſuiſtry of Dr. Paley, on the ſubject of allegiance; but it is proper to diſtinguiſh between merely reſiſting the illegal mandates of the ſovereign, and putting him to death, or depriving him of his crown. The convention-parliament, though it reſiſted James in the former ſenſe of the word, gave no countenance to ſuch reſiſtance as naturally leads to the murder or dethroning of the prince; for it is evident from all their proceedings, that if James had not quitted the kingdom, and thereby *abdicated the throne himſelf*, they would not have filled it with William and Mary. In Scotland, indeed, the King was *depoſed* by a partial convention of the eſtates; but our forefathers in this country conducted themſelves more agree-

agreeably to the letter, as well as the ſpirit of the conſtitution; and warned by the ſcenes of 1648, ſet no new example of the degradation of kings by their ſubjects.

The additions made by Mr. Pearſon to Dr. Paley's obſervations on *the Oath againſt Simony*, are judicious; but they are not ſo original, or of ſo much importance as his annotations on the Chapter which treats of *Subſcription to the Articles of Religion*. According to Dr. Paley, "the legiſlature of the 13th *Eliz.* is the impoſer of ſubſcription to the thirty-nine articles, whoſe intention the ſubſcriber is bound to obey." This opinion the preſent author very ſucceſsfully combats.

"I have to obſerve in general," ſays he, "that neither the legiſlature of *Elizabeth*, nor that of any period preceding the preſent, has any authority to bind us, but what it receives from the ſanction, expreſſed or implied, of the legiſlature of the preſent. If a law, paſſed at any former period, is ſuffered to remain unrepealed, we may, in ordinary caſes, reaſonably conclude, that it is the intention of the preſent legiſlature to continue it; but it is the latter circumſtance alone, which lays us under an obligation to obſerve it. When it can be clearly collected, that it is not the intention of the preſent legiſlature to continue any law, that law is not binding on the conſcience, even though it ſhould remain unrepealed. If this were not the caſe, there could be no ſuch thing as a law wholly or in part *obſolete*; no ſuch thing as an unrepealed law, which is not in its full original force.

"With reſpect to the queſtion of ſubſcription, it is neceſſary to diſtinguiſh between the obligation to ſubſcribe the *articles*, and the obligation to ſubſcribe them in a particular *ſenſe*. The legiſlature for the time being, in continuing the Act of the 13 *Eliz.* c. 12, impoſes the firſt; but the governors of the church, acting under the authority of the legiſlature, are to direct the ſecond. The Act of 13 *Eliz.* requires candidates for holy orders to ſubſcribe the thirty-nine articles, and directs, that no eccleſiaſtical perſon ſhall adviſedly maintain or affirm any doctrine directly contrary or repugnant to the thirty-nine articles. By virtue of which, the governors of the church cannot, ſo long as that Act, or others requiring or directing the ſame things, ſhall remain unrepealed, authorize any ſuch perſon to omit ſubſcription, or to maintain or affirm *any doctrine directly contrary or repugnant to the thirty-nine articles*; becauſe the governors of the church have no authority to do any thing contrary to the law, cuſtoms, and ſtatutes of the realm. It does not appear, however, that the legiſlature ever aſſumed to itſelf the right of fixing the *ſenſe* of the thirty-nine articles; but rather, that it is intended, as in reaſon it ought, to leave that matter to the judgment of the governors of the church for the time being; that is to the convocation of both houſes acting under the king's aſſent; for this, as is aſſerted in the 139th canon, is *the true Church of England by repreſentation.*"

In ſupport of this reaſoning, if it need any ſupport, it may be obſerved, that the claim of the Church of Rome to *infallibility*,

libility, is one of the errors, which the compilers of the thirty-nine articles expreſsly condemned. It is little likely that ſuch men would arrogate *infallibility* to themſelves at the very inſtant when they were cenſuring ſuch arrogance in others. This, however, they certainly did, if it was their intention that every *propoſition* in the thirty-nine articles ſhould, to the end of time, be underſtood in the very ſenſe in which it was ſtated by them. We ſay this, on the ſuppoſition that they were perfectly agreed among themſelves as to the *true ſenſe* of every propoſition; but this is by no means probable. With reſpect to the queſtions moſt keenly agitated at preſent, it is indeed moſt evident, that they were *all* Anti-pelagians, and that they thought, as every man of reflection muſt think, that no creature, whether innocent or ſinful, can *merit* of his Maker, or render God his *debtor*. It does not appear, however, that on the ſubjects of *grace*, *predeſtination*, and *original ſin*, they all held the very *ſame* opinions, or expected the very *ſame* opinions to be held by others; for, in that caſe, they ſurely would have expreſſed themſelves in ſuch a manner, as not to leave room for that latitude of interpretation, which the *articles* on theſe ſubjects unqueſtionably admit. It was their intention to guard the Church of England againſt the hereſies of *Pelagius* and the Romiſh doctrine of *merit;* and this is ſo clearly expreſſed, that there cannot be a doubt that it is the intention of the legiſlature, and the preſent governors of the church, to guard againſt the ſame errors by impoſing ſubſcription. The difference of opinion, however, between *moderate* Calviniſts and *moderate* Arminians, if it recurred to our reformers (as we think it muſt have done) ſeems not to have been conſidered by them as of any importance; and both theſe denominations of Chriſtians may ſubſcribe the thirty-nine articles in a *true ſenſe*, for both condemn Pelagianiſm and the doctrine of merit.

" It will appear," ſays this author, " from an attentive conſideration of this ſubject, and ſuch a conſideration I earneſtly recommend to all concerned in it, that a clergyman greatly offends againſt the obligation incurred by his ſubſcription to the articles, when in his preaching he aims at any *ſingularities* of doctrine; when, though he keeps within the limits of an allowed interpretation of the articles, he adopts any meaſures to induce the belief, that others, who alſo keep within the limits of an allowed interpretation of them, do not preach the true doctrine of the Church of *England*.—This remark, for which, in the preſent day, there is but too much occaſion, I do not apply to any particular party in the church. So far as it is applicable, I wiſh it to be applied by all parties, to their mutual correction and comfort."

The

The remarks on the Chapter which treats of *Wills*, are ingenious and useful; but with respect to the case of an *heir at law* succeeding to a freehold estate, in consequence of an *informal* will, our opinion coincides with Dr. Paley's. The author's observations on *Charity*, *Slavery*, *Professional Assistance*, *Pecuniary Bounty*, *Resentment*, *Anger*, and *Revenge*, are all excellent. We were particularly pleased with the following passage:

"I recommend the attentive perusal of these sermons*, and more especially of the last, to those pious and well-meaning writers of the present day, who, in their zeal against *vice*†, are so apt to indulge themselves in invectives against *human nature*. I do not mean any offence, when I advise them to keep the following passage, always hanging before their eyes, in their several places of study.—"Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but *human nature*, considered as the Divine workmanship, should methinks be treated as sacred: for, *in the image of God made he man*."

On *Duelling*, *Litigation*, *Slander*, *Incest*, *Marriage*, and *the Duty of Children*, Mr. Pearson has added little to the observations and reasonings of Dr. Paley; but that little appears to us worthy of attention. The whole volume, indeed, may be read with so much advantage by those who have studied *The Principles of Moral and Political Philosophy*, by the Archdeacon of Carlisle, that we shall expect, with some degree of impatience, the second part, in which the author proposes to conclude his Annotations on that popular work.

ART. V. *A Treatise on the Means of purifying infected Air, of preventing Contagion, and arresting its Progress. By L. B. Guyton-Morveau, Member of the National Institute of France, &c. Translated from the French by R. Hall, M. D.* 8vo. 248 pp. 6s. Hurst. 1802.

ACID fumigations have acquired the reputation of being destructive of contagion. In how great a degree this property which has been ascribed to them does really exist, is

---

* Two Sermons, by Dr. Hey, on the nature of the *Malevolent Sentiments*, and Bishop Butler's Sermon on *Resentment*.

† Should not the author have said, "in their zeal for the peculiar dogmas of Calvin"? The man who thinks that such invectives against human nature at once sap the foundations of virtue, and blaspheme the attributes of a benevolent God, may be as zealous against vice as any pious Calvinist that ever existed.

a quest-

a queſtion which we ſhall not on the preſent occaſion undertake to diſcuſs. In the laſt ſeſſion of the Parliament of theſe kingdoms we have ſeen, that the opinion of their anti-peſtilential virtues was ſo ſtrong, as to procure to one of our countrymen (Dr. Smyth), as a remuneration for his great attention to this ſubject, no leſs a ſum than five thouſand pounds. His fumigation (as we have deſcribed it in a former volume*) conſiſts of the nitric acid vapour, extricated from a mixture of nitre or ſaltpetre and vitriolic acid. The celebrated French chemiſt, Guyton-Morveau, of whoſe work we have here a tranſlation, prefers the muriatic acid vapour and the oxygenated muriatic acid gas, for this purpoſe. His proceſs for purifying the air in the chambers of infirmaries, the wards of hoſpitals, &c. is deſcribed in the following words: Place a chafing-diſh in the centre of the room, and on it an iron pot half filled with ſand or aſhes. On this ſand-bath put a large glaſs veſſel (or one of porcelain or ſtoneware) containing muriate of ſoda (common ſalt) and when this begins to be heated, ſulphuric acid (oil of vitriol) ſhould be poured upon it; after which the doors and windows muſt be kept as cloſely ſhut up as poſſible, for ſeven or eight hours. The quantity of the materials muſt be determined by the ſize of the room or ward. An apartment containing twenty beds, will require of common ſalt 30 decagrammes (about 7 ounces 7 drachms) and of the ſulphuric acid 24 decagrammes, (about 7 ounces 7 drachms). A chamber of the ſize of between twenty-five and thirty ſquare metres, will not require more than 10 decagrammes of ſalt, and 8 of the acid. Such is the method of fumigating apartments from which the ſick or dead have been removed. The proceſs muſt be conducted in a very different manner, in rooms which are inhabited; where it is often neceſſary to carry the fumigations near to the beds of the patients, and where they muſt be repeated, at certain intervals, according to the more or leſs rapid production of the contagious emanations.

In very extenſive wards, inſtead of a large apparatus, ſeveral ſmall ones ſhould be employed at different points, each containing only 4 or 5 decagrammes of ſalt, upon which may be poured two thirds of its weight of ſulphuric acid; ſince it would be altogether uſeleſs to effect the entire decompoſition of the ſalt, the vapours which are firſt diſengaged being ſufficient for the purpoſe. The following method was found very advantageous in a large military-hoſpital. Take a ſmall portable chafing-diſh, containing live coals, whereon place a pipkin of earthen or ſtone-

* Vol. xiii. p. 667.

ware;

ware; into this veſſel put a quantity of common ſalt, in proportion to the ſpace to be acted upon, and after it becomes ſomewhat heated, pour upon it a few drops of the ſulphuric acid, repeating the addition of the ſulphuric acid, whenever the vapours ceaſe to be raiſed. In conducting this proceſs, great care muſt be taken that the fumigating materials do not come in contact with any animal, vegetable, or even metallic ſubſtances. On board of ſhip, large pipkins filled with heated ſand, in which ſmaller pipkins containing the fumigating ingredient may be placed, ſhould be uſed inſtead of the chafing-diſh, which, in ſuch a ſituation is not ſafe. Sometimes the fumigation may be carried on without heat, by uſing a large glaſs goblet, into which, after having put a table ſpoonful of common ſalt, add about a quarter of a wine glaſs of the ſulphuric acid (oil of vitriol) not all at once, but at three or four different times, with an interval of a few minutes between each time: at every effuſion of the acid there will be diſengaged and diffuſed throughout the apartment a quantity of muriatic acid vapour, which will come into contact with the fetid or malignant miaſmata, without producing any inconvenience to the perſons preſent. The moſt expeditious way of procuring the oxygenated muriatic acid gas, is the following: into a flaſk, the capacity of which is three centilitres, introduce 4 grammes of the black oxyd of manganeſe, groſsly powdered; then fill the flaſk about two thirds full with nitro-muriatic acid (aqua regia); after a few minutes, on being agitated, the oxygenated muriatic acid gas is copiouſly diſengaged. When the nitro-muriatic acid cannot eaſily be procured, the ſame effects will be produced, by putting into the flaſk along with the oxyd of manganeſe, double its weight of common ſalt, and then pouring upon them the nitric acid (or common aqua-fortis); the fumigation ſhould be repeated daily, and on ſome occaſions morning and evening. The expence is trifling. Thoſe who are employed in fumigating with the oxygenated muriatic acid gas, muſt be careful not to hold their mouths too near the flaſk, otherwiſe the pungent and irritating vapour will excite violent coughing, and other unpleaſant ſymptoms. Various teſtimonies of the ſucceſsful employment of the muriatic acid fumigation, are prefixed to the details of the ſeveral proceſſes which we have here deſcribed.

We ſhall not offer an opinion as to which of the two acids, the nitric or the muriatic, is moſt efficacious in counteracting contagion; but ſhall only obſerve, that it appears to us, that the aſſertions of the French chemiſt are ſupported by ſtrong evidence, and that in point of time, he appears to have taken the lead in the buſineſs of fumigating with a mineral acid, of

our

our countryman, Dr. Smyth. In his Preface, however, the tranſlator remarks, that the late Dr. James Johnſtone, of Worceſter, ſeems to have been the firſt who ſuggeſted, ſo early as 1758, the uſe of the muriatic acid, for the purification of vitiated air.

ART. VI. *The Epiſtle of Paul to the Romans analyſed, from a Developement of thoſe Circumſtances in the Roman Church, by which it was occaſioned. By John Jones.* 8vo. 5s. Halifax printed; for J. Johnſon, St. Paul's Church-Yard. 1801.

IT is unfortunate that men ſhould be for ever ſheltering themſelves under the authority of St. Peter, without regarding his caution. Eager to catch at his remark concerning the Δυσνοητα of St. Paul, inſtead of taking his warning, and humbly retiring from them, as among the ἀμαθεῖς and ἀστήκτοι, and conſequently in danger of apprehending them amiſs; every one ſeems to think himſelf raiſed up on purpoſe to ſolve the difficulties, and rather called upon by the Apoſtle to propoſe ſome new and unheard of expoſition, than admoniſhed to approach them with caution and reſerve. Mr. Jones makes the very paſſage of St. Peter alluded to, his motto; and with ſome propriety indeed, in reſpect to his own feelings, for we are told by himſelf in his Preface, that, unfortunately, the attempts that have hitherto been made to explain the Scriptures, appear to *him* very defective. We cannot call Mr. Jones an *old* acquaintance, but we have been in his company before (ſee vol. xviii. p. 618); *then* he was a perfect ſtranger, and was entitled to all the courteſy due to one; nevertheleſs, at that time, his appearance was very queſtionable. There was an air of negligence about him, and much confidence, that gave riſe to very unfavourable ſuſpicions. Some are ſlovens for want of all education; ſome through mere contempt of better manners, and (to diſmiſs the metaphor gradually) ſuch we conceive Mr. Jones to be in the Republic of Letters. He is not deſtitute of learning; but he talks dogmatically, with hardly any notice of writers much ſuperior to himſelf, without any regard to their arguments, and treating their authority with the rudeſt neglect. Mr. J. is a teacher of youth, and no doubt diſſeminates his doctrines among his pupils. It is natural that they ſhould receive them as the dictates of ſound truth; whereas, they are founded on groſs fallacies, which, though they are eaſy of detection, we think it our duty to expoſe. Mr.

Jones

Jones is an Unitarian of the modern caſt; he rejects the divinity of our Saviour, and (as they ſtand in his way) he pronounces the commencement of St. Matthew's Goſpel, and that of St. Luke's, to be interpolations, borrowed from ſpurious Goſpels, written and invented by Egyptian, *Gnoſtic*, converts. Great pains are taken to trace theſe aſſumed miſtakes to their original ſource; but the chief point which he labours to ſhow is, that as the Gnoſtics conceived the Chriſt to be an *Æon* inhabiting *Jeſus*, or, according to others, as aſſuming the human form in appearance only, the Evangelical and Apoſtolic teachers, directed all their writings and diſcourſes to the proof of his *mere* or *actual humanity*. This is the reſult of all his deſigns.

As this preſent analyſis is entirely connected with Mr. Jones's former work, "*the Developement of Facts*," &c. (reviewed, as we have ſtated before, in our 18th vol.) we muſt refer the reader to that review for ſeveral particulars, which we ſhould treſpaſs upon his patience to diſcuſs a ſecond time. Mr. J. is ſtill of opinion, that Joſephus was a Chriſtian, and a Chriſtian "*by no means diſguiſed*," ſee p. xlv. Introduction. This, indeed, is the hinge upon which his whole ſyſtem turns; or, in other words, upon the connection between three paſſages in Joſephus, ſuppoſing him to have been a Chriſtian; ſee our former critique, p. 621. As we did not there ſtop to examine into the alledged connection of theſe three paſſages, we ſhall not think it amiſs to beſtow ſome more time upon it at preſent. p. xxix of the Introduction, Mr. Jones reproaches *Dion Caſſius* for being too prone to connect in the ſame detail occurrences which, in point of fact, were ſeparated by long intervals: and he inſerts a proper caution of an anonymous annotator to the following effect: "ſæpe hoc oportet Lectorem *Dionis* obſervare, junctim ab illo narrari quæ minime eodem tempore, nec eodem anno geſta ſunt." Inſtead of proceeding at all, according to this rule of right diſcrimination in regard to Joſephus, Mr. Jones has done exactly the contrary. He was determined to connect events in every poſſible way, merely and ſolely becauſe they are recorded in immediate ſucceſſion one to the other. Joſephus relates four events; a *tumult* in Jeruſalem, on occaſion of Pilate's attempt to introduce the Roman ſtandards, Jud. Ant. Lib. 18, c. 4; next the appearance of our Saviour there; thirdly, a groſs impoſition of ſome *Prieſts of Iſis* at Rome; and, fourthly, a fraud committed by ſome *Jews* in the ſame city. Now, ſays Mr. Jones, the mention of the tumult at Jeruſalem brought to the recollection of Joſephus, the "*tumult*" occaſioned by the arreſt of Chriſt, Matth. xxvii. 24. Next, the mention of Chriſt brought to mind

mind ſome Egyptian *converts to Chriſtianity* at Rome, and theſe Egyptian converts brought to mind a ſtory of ſome *Jewiſh converts*: or, to reverſe it; the *Jews* muſt have been connected with the *Prieſts of Iſis*, becauſe they are immediately mentioned after them; the *Prieſts of Iſis* muſt have been converts to *Chriſtianity*, becauſe they are mentioned immediately after *Chriſt*; and the paſſage concerning Chriſt muſt be genuine (this is actually Mr. Jones's own argument) becauſe it is inſerted immediately after an account of *a tumult* under *Pontius Pilate*; and *a tumult* concerning *Chriſt* did alſo happen under *Pontius Pilate*, as recorded by St. Matthew. But let us ſee how Joſephus himſelf connects theſe ſeveral events. Firſt, he relates the hiſtory of the tumult under Pilate; "*at the ſame period*," ſays he, "*exiſted Jeſus*," &c. Then as to the third and fourth events, "*about* the ſame period another diſtreſs befell the *Jews*, and a moſt flagitious crime was detected among the *Prieſts of Iſis* at *Rome*. I will *firſt* ſpeak of the crime of the *Egyptian Prieſts*, and *then*, after that, *reſume* my hiſtory of the *Jews*." Now, in our mind, this is rather like a ſeparating than a connecting of theſe events. Connected they may be, in having both happened in the city of Rome, as the two preceding events happened at Jeruſalem; but no further connection can we trace; except indeed their joint puniſhment by Tiberius, which is not wonderful; as their crimes, however unconnected, might eaſily, and poſſibly *did* happen, about the ſame time. Joſephus, indeed, ſeparates them ſtill more, if poſſible; for, at the end of his account of the Prieſts of Iſis, he ſays, "and ſo much as to the crime of the *Egyptian Prieſts*; *now* I will relate, as I promiſed, the misfortunes that befell *the Jews*, "a *certain Jew*, &c. in concert with three more of the ſame ſtamp and cabal, εἰς τὰ πάντα ὁμοιοτρόπους, "per *omnia* ſui ſimilibus," &c. therefore aſſuredly not Prieſts of Iſis, but Jews: yet Mr. J. inſiſts upon it, that the Jew and his accomplices were all in confederacy with the Egyptian Prieſts, and all Chriſtian converts, and Joſephus a Chriſtian into the bargain! True it is, that Mr. Jones quotes Fathers, Rabbis, and even the Apoſtles, to ſupport his hypotheſis; but moſt of his authorities are to the greateſt degree uncertain as to their application, and ſome almoſt trifling. Now as the whole ſcheme of this author's interpretation of the New Teſtament (for his plan is to proceed through all the Epiſtles at leaſt) depends on his proof of the Jews and Prieſts of Iſis, mentioned by Joſephus, being *Chriſtians* tinctured with *Gnoſticiſm*, whoſe errors *Joſephus* (as a Chriſtian!) meant to expoſe, and therefore inſerted his account of them immediately after his mention of *Jeſus*, we have thought it not amiſs to give

the

the reader an opportunity of judging for himſelf how far ſuch concluſions ſeem to flow from Joſephus's own narration. According to Mr. Jones then, Joſephus's *Jews*, and *Egyptian Prieſts*, were all *Chriſtian converts*, but *Gnoſtics*; believing in the deſcent of an Æon, to inhabit the body, or aſſume the form, of the *Man Jeſus*; the ſtory of *Paulina's* intrigue with the God *Anubis*, Joſephus inſerted, in order to diſcredit the account of our Saviour's miraculous birth, which Mr. J. declares to have been entirely a fabrication of the Egyptian Gnoſtics. Againſt the ſame hereties, he thinks a great part of St. Paul's Epiſtle to the Romans is directed; and, that in oppoſition to their doctrine of an Æon inhabiting Jeſus, St. Paul's great object was to aſſert the *mere humanity* of Chriſt. The cloſe of his Introduction, in which all this is ſtated, affords a curious ſpecimen of this author's power of miſrepreſentation.

The Gnoſtics, he tells us, or as he terms them, *Anti-Apoſtolic* teachers, endeavoured to overthrow the doctrine of *the Reſurrection*, as proved by Chriſt's Reſurrection, by affirming, that "*he was a divine immortal Being.*"—"*His* Reſurrection, therefore, can be no ſolid pledge of the reſurrection of Beings, ſuch as men are, wrought of materials that are corruptible, and ſubject by nature to the ſtroke of Death."—"From this ſtatement then," adds Mr. Jones with great triumph, "it appears, that the doctrine of the Meſſiah's divinity, which the advocates of the Trinitarian faith urge as eſſential to the Chriſtian Religion, conſtitutes the very article which the bittereſt enemies of it uſed, in oppoſition to Chriſt and his Apoſtles, for condemning the hope of a future ſtate, and rendering ineffectual the motives, hence afforded, to the eradication of vice, and the practice of virtue." But does Mr. Jones pretend to ſay, that the notions of the Trinitarians as to the *divine nature* of Chriſt, *deſtroyed* his *human nature?* Do they, by aſſerting that "*God was in Chriſt*," thereby deny that he "*was made fleſh, and dwelt among us?*" Againſt the Gnoſtics, ſays Mr. Jones, and (in oppoſition to the Trinitarians) St. Paul in his xvth chapter of the 1ſt Epiſtle to the Corinthians, refutes the notion of a divinity dwelling in Chriſt, "by repeatedly holding forth the *humanity* of the Saviour;"—"inculcating hence, that as he was *merely* a human being, as he poſſeſſed *only* the nature and conſtitution of man, *his* reſurrection was a proof and a pattern of the reſurrection of mankind." Introduction, p. lxiii. Now that St. Paul inculcates the *humanity* of our Lord in this chapter who will deny? But that he endeavours expreſsly to contradict the notion of the Trinitarians, or even of the Gnoſtics, we cannot but deny. St. Paul was not ſuch a bungler. The 47th verſe of that chapter would ſcarcely have

have been worded as it is (let us adopt what copy we pleaſe) had he meant ſo directly to inſiſt upon the *mere humanity* of Jeſus Chriſt. This author's application and interpretation of particular paſſages, is really curious. Who would ever imagine that, in the following paſſage, the *mere humanity* of Jeſus Chriſt, was inculcated under pain of an anathema? 1 Cor. xvi. 22; "if any man love not the Lord Jeſus Chriſt, let him be anathema;"—"*as though he had ſaid*," remarks Mr. J. "if any one among you pretend to embrace the Chriſt as a divine Being reſident in Jeſus, and yet excommunicate Jeſus himſelf, let that perſon, and not Jeſus, be excommunicated." Again, John ii. 22, "who is the lyar but he that denieth Jeſus to be the Chriſt? This is the Antichriſt, who denieth the Father and the Son"; that is, ſays Mr. Jones, "denieth the Father to be benevolent and ſupreme, and Chriſt to be the Son of the univerſal Father." Thirdly, to expoſe and refute the error of thoſe, who held that "Chriſt perſonated the Man Jeſus, and that he was God in the mere form, without the ſubſtance of a human being," Mr. Jones ſays, St. John wrote as follows: "many falſe teachers are come into the world. By this we know the ſpirit of God: every ſpirit which alloweth not that Jeſus Chriſt came in the fleſh (i. e. *had a real human body*) is of God: but every ſpirit which alloweth not that Jeſus Chriſt came in the fleſh, is not of God: and this is that ſpirit of Antichriſt, of whoſe coming ye have heard." Now would the Apoſtle have ventured ſuch an expreſſion, as to "*come in the fleſh*" in ſuch a controverſy? To prove that Jeſus Chriſt was *not* a divinity aſſuming a human form, would he have ſaid Chriſt was a Being that "*came in the fleſh*"? Or would St. Paul, Mr. Jones's great *Anti-Gnoſtic* Apoſtle, in another part of the Holy Scriptures, have hazarded ſuch an aſſertion, as that "*God was in Chriſt, reconciling the world to himſelf?*" Dr. Prieſtley has been pleaſed to call St. Paul "*an inconcluſive reaſoner*;" but he was ſurely not brought up at the feet of Gamaliel to ſo little purpoſe, as not to know the force and tendency of his own expreſſions.

The Gnoſtic errors and hereſies were, no doubt, well deſerving of the notice and animadverſions of the Apoſtles, as far as they were known to them; and we ſhould not be unwilling to allow, that many alluſions may be made to them in the books of the New Teſtament; but, as the preſent author deſires to raiſe a moſt wild hypotheſis upon this very circumſtance, we cannot help being cautious how far we admit of his pretended diſcoveries in this line. Thus we entirely diſagree with him, at preſent, as to the following alluſion. "The *Docetæ*, who held that Chriſt was only a man in appearance, had their

name

name from *St. Paul*, as we may learn from the following paſſage, Gal. ii. 2: "I went up to Jeruſalem by revelation; and gave to them (i. e. to the Chriſtian ſociety at large) a general account of the Goſpel which I preach among the Gentiles, but TO THE SEEMERS, ΤΟΙΣ ΔΟΚΟΥΣΙ, an exact and minute detail of it, to ſhow them that I run not, nor have run (εἰς κενὸν, *at a vain thing*) at a phantom." We believe that St. Paul did not ſo much as dream of the *Docetæ*, in this paſſage; or, if οἱ δοκοῦντες is their deſignation, St. Paul was not the firſt who wrote about them, but *Euripides*, *Xenophon*, and other older writers than St. Paul; beſides, it is odd enough, but true, that St. Paul uſes this very expreſſion (ver. 9 of the ſame chapter) not to deſignate *ſeemers* but *actuals*, where, ſpeaking of *James*, *Peter*, and *John*, as pillars of the church, which he certainly meant in its fulleſt ſenſe, he writes "οἱ δοκοῦντες στῦλοι εἶναι." Ignatius, we will admit, applies the verb δοκεῖν to deſcribe the vain notions of the Docetæ, ὥσπερ τοῖς λέγουσιν τὸ δοκεῖν αὐτὸν πεπονθέναι; but he would ſcarce have had recourſe to the periphraſis he uſes, had the title of οἱ δοκοῦντες been known to him at the time. Something of a piece with this application of St. Paul's οἱ δοκοῦντες, we conceive Mr. J.'s conception to be, p. 135, in regard to that fine epiphonema, Romans xi. 33: "*O the depth of the riches, both of the wiſdom and knowledge of God.*" Ω βάθος πλούτου κ. τ. λ. This, ſays Mr. Jones, is a palpable alluſion to the *Bathos* or *Bythos* of the Gnoſtics; but it is remarkable, that *Euripides*, who could ſurely have nothing to do with the Gnoſtics, uſes the term βαθύπλουτος, abundant in riches, applying it to *peace*; and in our Lexicons we have βαθυπλούσιος, a compound of the ſame kind.

It is evident that this extraordinary hypotheſis muſt depend a good deal on the time when this Epiſtle was written; and the author accordingly does not ſcruple to aſſert, in contradiction to other moſt diligent and accurate enquirers, that the date of the lateſt of St. Paul's Epiſtles did not exceed A. D. 53. It requires the utmoſt circumſpection, and niceſt conſideration of circumſtances, to ſet to rights any doubtful point of ancient chronology. In p. xix. of the *Introduction*, we have a ſpecimen of Mr. Jones's critical ſkill in this line. "In addition to what is ſaid above, I will ſhow that the *repoſe* in queſtion took place ſome years before the mad attempt of that tyrant." The following is a paſſage in Acts xi. 27, 28. "And in theſe days came prophets from Jeruſalem unto Antioch; and there ſtood up one of them, named *Agabus*, and ſignified by the ſpirit, that there ſhould be a great famine through the whole habitable country; which alſo came to paſs *in the days of Claudius Cæſar*." Now the aſſertion, that the famine did

come

come to paſs *in the days* of Claudius Cæſar, *manifeſtly implies*, that the prediction of it was *not* in his days." Now we muſt confeſs, this *ſo manifeſt* an inference, would have eſcaped us, and as it happens, it did eſcape both Biſhop *Pearſon* and Dr. *Doddridge;* the former of whom, in his *Annales Paulini*, does not heſitate, in the very face of the paſſage Mr. Jones reſts upon, to fix the prophecy of Agabus to the *third of Claudius;* and Dr. Doddridge, who (as appears by his notes) had particularly conſidered the ſubject, paraphraſes the verſe as follows, "And one of them, whoſe name was Agabus, ſtood up, and ſignified, by the direction of the ſpirit, that there ſhould ſhortly be a famine over all the land; which accordingly came to paſs *quickly after*, in the days of Claudius Cæſar, the Roman Emperor *then reigning*." Mr. Jones undertakes alſo to rectify a point (or rather many points) in chronology, p. xxi. Introduct. in regard to the *edict of Claudius*, for the *expulſion* of the Jews. He reſts partly on the authority of *Oroſius*, whoſe teſtimony Biſhop Pearſon has ably ſet aſide, and partly on the authority of *Dion Caſſius*, who, ſays Mr. Jones, *actually refers the expulſion of the Jews* to the *firſt year* of Claudius. Now it happens oddly enough, that *Dion Caſſius* expreſsly ſays he did *not expel* them; that is, not actually by any edict, though he might do it virtually, by abridging them of the means of exerciſing their religion. Biſhop Pearſon took great pains to ſettle this very point of chronology: but Mr. J. ſeems not to have conſulted him.

At pp. 37, 38, Mr. Jones is reduced to a very odd expedient, to help him out in his chronology; his thoughts continually turning upon the fraudulent Jews, and corrupt prieſts of Iſis, mentioned by Joſephus, and puniſhed, as the ſame writer informs us, by *Tiberius*, he determines to find, in the Epiſtle before us, an exact alluſion to this event; and ſuch an *elliptical* writer as St. Paul, if we may uſe the expreſſion, ſuits him admirably; for, the *ellipſis* once detected, Mr. Jones has the command of the inſertion requiſite. We have an inſtance in what follows. Ch. iii. ver. 5: μὴ ἄδικος ὁ Θεὸς, ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω) "*Is not God unrighteous who taketh vengeance? (I ſpeak as a man:")* ſo far our *verbal* verſion. Now for Mr. Jones's. Here we have, ſays he, a direct and immediate alluſion to the puniſhment of the Jewiſh and Egyptian heretics by *Tiberius;* for *who* puniſhed and perſecuted them? *Tiberius.* And what was Tiberius? An *Emperor.* And what is an Emperor? A *man.* Then we have the key at once to the paſſage: for what is Ἄνθρωπος but a *man?* And what is a *man* but an *Emperor?* And what is *an Emperor* but *Tiberius?* Beſides, what is κατὰ but a *prepoſition?* and what is

the uſe of a prepoſition but to be *put before* any thing we pleaſe? Ανθρωπον for St. Paul's purpoſes, but any thing elſe that may be added for Mr. Jones's. This is ſcarcely credible, but take Mr. Jones's own words.

"That our author (St. Paul) might not be miſunderſtood as to the puniſhment which he had in view, he inſerts the clauſe (a clauſe, by the bye, continually uſed elſewhere by St. Paul, whatever it means here) κατ' Ανθρωπον λεγω, "*I ſpeak in reſpect to* (the puniſhment inflicted by) *a man*, namely *Tiberius*."

If poor Tiberius is not (to uſe a vulgar expreſſion) brought in here by the head and ſhoulders, we are very much miſtaken. So Mr. J. deals with St. Paul's ellipſes. But he is a teacher of the art of *inſertion*. At p. 52, he particularly inſtructs us how to aſſiſt ourſelves in this way. Romans iii. 27: "Where is boaſting then? It is excluded. By what law?—of works?—nay, but by the law of Faith". This he reads thus: "Where is boaſting then?—it is excluded. By what law," here he moves the little note of interrogation, and inſerts "*may it then be admitted?*" and tells us, in a note, this is *not in the original*, but then it is *implied*. Whereas St. Paul meant no ſuch thing. St. Paul explains himſelf in the ſecond verſe of the very next chapter; "for if Abraham were juſtified by works, he *had whereof to glory:*" ſo that by the law of *works*, *boaſting* was *not* excluded; and St. Paul's "*nay*" is to this effect; whereas Mr. Jones's inſertion makes perfect nonſenſe of the paſſage: however, we muſt ſee how he juſtifies himſelf. Why truly ſuch inſertions are ſometimes abſolutely neceſſary, as Geneſis viii. 7, "and he ſent forth a raven, which went *to and fro*, until the waters were dried up from off the earth." This, ſays Mr. Jones, ought to be read, "and he ſent forth a raven, which (did not return, but) went to and fro, &c." Now we are apt to think he *muſt have returned*, if he went "*to*" as well as "fro." Mr. Jones corrects our verſion by the LXX. and Dr. Geddes's tranſlation; but the Hebrew original, if Mr. J. would find time to look at it, would correct theſe, and confirm ours. However, Mr. Jones's critique on Geneſis viii. 7, as it ſtands, has ſomething of an *Hibernian* caſt. Thus much for his ſkill at inſertion, which is indeed one of the things he ſeems moſt to depend upon.

At p. 45, we have a long note, to tell us the original meaning of the word ἀπολύτρωσις, which, ſays Mr. Jones, ſignifies, in a literal ſenſe, the waſhing of the body; in a metaphorical, the purifying of the mind. Our verſion generally renders it *redemption*, a word particularly obnoxious to Mr. Jones, though not always; for where it can only apply to *corporeal emanci-*

pation, he does not object to the term redemption: ſee pp. 103, 104. However, to come to iſſue with him upon the ſuppoſed original ſenſe of the word. We cannot imagine that Mr. Jones can be ignorant of the difference between the verbs ἀπολέω and ἀπολύτρωω; and yet he certainly appears in this note entirely to confound them; for, referring to 1 Cor. i. 30, which he renders, conſiſtently with his notion of ἀπολύτρωσις, "of whom ye are in Chriſt Jeſus, righteouſneſs, holineſs, and *purification*," he obſerves, that this *laſt* term is happily explained by a *parallel word*, ch. vi. 11, "but ye have *waſhen* yourſelves, ἀπελούσασθε." If ἀπολύτρωσις is no more than *purification*, ἀπελούσασθε is certainly a parallel word; but the ſimilarity of ſound is unqueſtionably greater than the ſimilarity of ſenſe; and we could almoſt think Mr. Jones had been led into the miſtake by this very circumſtance, if it were not for ſome accompanying remarks. He ſays the Gnoſtics enjoined various modes of *purification*, and cites Irenæus in the following paſſage, ὅσαι ταὐτης τῆς γνώμης μυσταγώγοι, τοσαυταὶ ἀπολύτρωσις. But here again Mr. J. tranſlates in his own way. Redemption was not a term unknown to the Gnoſtics; Λυτρώτης, Redemptor, was one of their Æons; and, in the very paſſage referred to, in the two Latin verſions accompanying the Greek in the Paris edition, 1675, ἀπολύτρωσεις is expreſsly rendered *redemptiones;* and had they rendered it *purificationes* in the paſſage Mr. J. cites, they would have been puzzled before they got to the end of the chapter, which we believe Mr. J. never reached; for though Irenæus does indeed ſay, that ſome of the Gnoſtics uſed both anointings and *waſhings;* yet he expreſsly ſays, that others *rejected all ſuch things*, and held, εἶναι δὲ τελείαν ἀπολύτρωσιν αὐτὴν τὴν ἐπίγνωσιν τοῦ ἀῤῥήτου μέγεθους; nor would *theſe* admit of *any corporeal* or ſenſible purifications whatever; and even where bodily waſhings, or rather anointings, were uſed, *previous* to theſe outward ceremonies, the initiated made the following declaration: ἐστήριγμαι, καὶ λελύτρωμαι, καὶ λυτρῶμαι τὴν ψυχὴν μου ἀπὸ τοῦ Αἰῶνος τούτου, καὶ πάντων τῶν παρ' αὐτοῦ, ἐν τῷ ὀνόματι τοῦ Ἰάω, ὃς ἐλυτρώσατο τὴν ψυχὴν αὐτοῦ εἰς ἀπολύτρωσιν ἐν τῷ χριστῷ τῷ ζῶντι, thus rendered in the *Paris* edition, "Confirmatus et *redemptus* ſum, ac *redimo animam meam* ab hoc ſæculo, et omnium quæ ab eo ſunt, in nomine Iao, qui *redemit animam ſuam* in *redemptionem* in Chriſto vivente." However heterodox all this may be, it is yet plain, that the Gnoſtics had a higher ſenſe of the ἀπολύτρωσις than what merely regarded the purification of the body; though Mr. J. raiſes an argument upon the very contrary ſuppoſition, and depends upon the account given of them by *Irenæus:* but let us conſider the word itſelf a little more par-

ticularly. The LXX. uſe ἀπολύτρωσιν for the Hebrew verb פָּדָה, to "*redeem*," as is ſhown by Mr. Parkhurſt, both in his Greek and Hebrew Lexicons; and as for the continual uſe of the words λύτρωσις and λύτρα, in a ſenſe very different from ablution of any kind, ſee Lev. xxv. and Numbers iii. conſiſtently with which is λύτρον uſed and applied to our Saviour's death, by the Evangeliſt, Matth. xx. 28; in ſhort, nothing can be more known, one would think, to the moſt ordinary ſcholars, than that λύτρον has ever been uſed for a *ranſom* or *price* paid for *the redemption* of captives; and ſo applied, with great propriety, to the death of Chriſt. Τὸ λύτρον eſt *luſtrum*, ſays one lexicographer; and *luſtrum*, ſays *Cooper*, is purgation by *ſacrifice*, Livy, Virgil, Pliny, and Cæſar being his authorities. Let Mr. Jones condeſcend to learn of Grotius, or even *Crellius*, the meaning of ἀπολύτρωσις. The former expreſsly defines it to be "liberatio alicujus ab incommodo, λύτρῳ intercedente," de Satisfact. Chriſti. See alſo his note to Epheſians i. 7; and Crellius, in his note on Galat. iii. 13, though he treats at large of its metaphorical uſes, has this obſervation upon it: "tanto autem eſt plenior metaphora ſeu ſimilitudo iſta, cum ad liberationem efficiendam *impendium aliquod* intervenit—quemadmodum in hâc noſtrâ a maledictione legis redemtione contingit; ſiquidem in eam Deus ipſe chariſſimum ſuum filium, Chriſtus autem ſeipſum, *animam ſeu vitam ſuam ac pretioſum ſanguinem impendit.*"

Romans ix. 5, is to Mr. Jones, as to all others of his way of thinking, a ſtumbling block of offence: which, as it ſtands in direct oppoſition to his opinion, muſt of courſe be a *falſe reading*, and a falſe reading eaſily ſet right by conjectural criticiſm; for it is only tranſpoſing two very ſmall words, and putting aſide all accents, &c. and the thing is done. Indeed, *Schlictingius* and *Taylor* had done it for him. No copies extant ſupport his reading; but, for want of *poſitive* proof, a *negative* confirmation is adduced.

"Had the original," ſays Mr. J. "ſtood as it now does, the early fathers would have cited this claute in proof of the divinity of Chriſt; but neither Juſtin, I *believe*, nor Irenæus, nor Tertullian, has quoted it with this view, though they have ſeized with violence and avidity *every* paſſage in the New Teſtament which was capable, with the leaſt colour of juſtice, of being perverted to the ſupport of that doctrine."

Now why Mr. Jones ſhould be ſo modeſt, as to qualify his firſt aſſertion, when he does not at all qualify his laſt, it is difficult to ſay; unleſs, indeed, he found what we found, upon looking into his authorities, and did not care to own it.

Surely,

Surely, if he was well enough acquainted with the early fathers to affirm that they had violently laid hold of *every* text, &c. he might, with equal confidence, have ſpoken as to the omiſſion of the one before us; but he only *believes* they have not quoted it, &c. The fact is, in our edition of Irenæus, to whom, on other occaſions, Mr. J. continually refers, as a ſure authority, is the following paſſage, which, as it muſt probably be left out of Mr. J.'s edition, he will no doubt thank us for ſupplying. "Et iterum ad Romanos ſcribens (Paulus Rom. ix. 5) de Iſrael, dicit, Quorum Patres, et ex quibus Chriſtus ſecundum carnem, Qui eſt (ὁ ὤν, not ὢν ὁ) Deus ſuper omnes benedictus in ſæcula." Lib. iii. 18. Upon which paſſage is an excellent note, refuting Eraſmus's unreaſonable objections, and referring to other authorities; among whom, happens to be *Tertullian*. Whitby will ſupply Mr. Jones with many other references, if he will beſtow any of his time in looking after them. Τὸ κατὰ σάρκα, as added to St. Paul's account of Chriſt's deſcent from Iſrael, obtains no notice from Mr. Jones; but for what poſſible reaſon it ſhould be introduced, except to diſtinguiſh between that ordinary mode of deſcent, and one that was altogether ſupernatural, each predicable of the ſame perſon, no one, we will venture to ſay, can ever ſhow.

Mr. Jones indulges in ſome conjectures, for which there is neither ground nor occaſion. St. Paul, ch. xi. ver. 26, citing the prophet Iſaiah, has, "as it is written there ſhall come *out of* Sion a deliverer." But his commentator having found out that the Hebrew has *into* Zion, and the LXX. "*on account of*," ἕνεκεν, proceeds to give a reaſon for this change made by St. Paul, referring it all to his views againſt Gnoſticiſm, and to one particular error into which they had fallen, reſpecting the birth and deſcent of our Saviour. But ſurely Mr. Jones might have found out, that to "*come out of*" muſt needs imply a previous *entrance* of ſome ſort or other; and as to the Septuagint, the Complutenſian edition actually has ἀπὸ; and if this edition is charged with any alterations, it is with ſuch emendations as ſhould bring it nearer to the Hebrew text. Dr. Doddridge thinks the LXX. come, at all events, nearer to St. Paul's meaning; for, whether the Redeemer ſhould come "*into*" or "*out of*" Zion, it muſt equally have been "*on the account of Iſrael*," to be *their deliverance*. To the above obſervation it may be added, that if St. Paul had had any very particular views to have ſerved by the expreſſion he uſes, he might, with more propriety, have referred to a different paſſage of Iſaiah; for then he and the prophet would have been in agreement, without any management or contrivance. We ſhall

quote the LXX. ἐκ γὰς Σιὼν ἐξελεύσεται νόμος, καὶ λόγος Κυρίου ἐξ Ἰερουσαλήμ. Iſaiah ii. 3, nor do we know of any various reading.

So much for Mr. Jones's Analyſis of St. Paul's Epiſtle to the Romans. What he ſuppoſes he has proved, is ſummed up in the end, in the form of various inferences, which he thinks will be readily admitted by thoſe who are willing to acknowledge "the ſolidity of the ground on which he has proceeded." We profeſs ourſelves not only unwilling, but entirely unable, to acknowledge the ſolidity of the ground which he has taken; and therefore we do, with the moſt unqualified diſapprobation, deny almoſt every inference he draws; nor, from our preſent opinion of Mr. Jones's critical talents or candour, do we at all expect to be led to alter our opinion by the "*Analytical Review*," with which he threatens us, of "*all the remaining Epiſtles.*"

We are tempted to conclude with two citations, the one from *Grotius*, the other from the learned hiſtoriographer Dr. *Cave*. The one we would apply to Mr. Jones's *work*, the other we would wiſh to addreſs to the pupils committed to his charge. After complimenting ſome of the *ancient* expoſitors of the Δυσνόητα of St. Paul, Grotius adds, "*Novi ſcriptores, magnam lucem polliciti, plus caliginis intulêre;*" and, as Mr. Jones is among the moſt modern, ſo we think he is among the darkeſt, of expoſitors. The other citation, which we wiſh to preſent to Mr. Jones's pupils, as well as to all other ſtudents in theology, is as follows. "Suos habent Patres, ſed quos? *Ebionem, Cerinthum, Symmachum, Theodotionem, Paulum Samoſatanum, Photinum*, Alios. Hos Venditant Præcurſores ſuos; his fidei parentibus *Unitarii noſtri* gloriantur. Catholicos aut aperte rejiciunt, aut eorum teſtimonia ſophiſticis argutiis eludunt, aut, quod caput eſt, in ſuas ſæpenumero partes *pertrahere nituntur*. Evigilandum igitur ſtudioſæ Juventuti, totiſque viribus ſcriptis veterum gnaviter incumbendum, ut his armis muniti, adverſariorum tela retundant, *Sophiſmata* ſolvant, et Eccleſiæ Catholicæ, ac proinde Anglicanæ, cauſam feliciter propugnent. *State ſuper vias, et videte, et interrogate de ſemitis antiquis, quæ ſit via bona, et ambulate in eâ*". Cavei Prolegomena ad Script. Eccleſiaſt. Hiſt. p. xlvi.

Art.

ART. VII. *A Treatiſe on the Law of Inſurance, in Four Books: 1. Of Marine Inſurances; 2. Of Bottomry and Reſpondentia: 3. Of Inſurance upon Lives: 4. Of Inſurance againſt Fire. By Samuel Marſhall, Serjeant at Law. In Two Volumes.* 8vo. 759 pp. 1l. 8s. Butterworth. 1802.

THE learned author, at the commencement of his Preface, gives the following account of the ſcope of his book:

"The deſign of the following work has been to collect from every authentic ſource, and to aſcertain, with as much preciſion as the ſubject would admit of, the genuine principles of the law of inſurance; and ſo to arrange and methodiſe them, that not only lawyers, but merchants and others, might, without much difficulty, acquire a competent knowledge of them."

After ſetting forth that which, whatever its importance to an author, is but of very little to his reader, namely, what projects he had formed, and how they came to be laid aſide, he proceeds:

"In works of this nature, the greateſt attention to method is neceſſary. Their utility in practice depends upon their being properly arranged. Method however is only uſeful, ſo far as it conduces to perſpicuity. Too ſtrict an adherence to methodical arrangement only defeats the end which is meant to be attained by it. A multiplicity of diviſions and ſubdiviſions, only ſerve to burthen the memory, and weary the patience. I have therefore avoided, as much as poſſible, diviſions too large and comprehenſive on the one hand, and too trifling and minute on the other."

"The different branches of marine inſurance ſo blend themſelves with each other, that the forming of any diſtinct and ſatisfactory analyſis of it, is a taſk of no inconſiderable difficulty. In the various treatiſes on this ſubject which I have had occaſion to examine, I have ſeen no arrangement that I could entirely approve. Of the arrangement now adopted, the reader will be able to form his own judgment, upon inſpection of the following analyſis. It will there appear, that the ſubject has been divided, as nearly as it could be, according to the natural order of events, from the firſt idea of the contract, till the final cloſe of the tranſactions upon which it is to operate, or which ariſe out of it."

The foregoing quotation exhibits a fair ſpecimen of the ſtyle and manner in which the work is written. The thoughts are, in ſeveral paſſages, extended and attenuated beyond propriety. The paragraph, for inſtance, upon the benefit of arrangement, contains nothing which might not be expreſſed in two ſentences, and is puffed out with uſeleſs repetitions and unimportant enumerations.

The

The public, however, are indebted to all men of talents and learning, who undertake works which may facilitate our knowledge of the law. In this view, we muſt regard the preſent Treatiſe upon the Law of Inſurance. Mr. Park had preoccupied this ſubject with ſo much credit to himſelf, that it might have proved more advantageous to the profeſſion, and perſonally uſeful to the learned Serjeant, if he had devoted his labour and his learning to the cultivation of ſome other branch of mercantile law. But no work can exhauſt a ſubject ſo completely, as to leave nothing for future induſtry and ingenuity to illuſtrate and amplify; and thoſe who are in poſſeſſion of Mr. Park's book, will find the preſent Treatiſe an uſeful addition to their library.

The arrangement is, we think, rather preferable to that uſed by his predeceſſor; but almoſt every thing of importance is borrowed from him. The learned Serjeant has indulged more freely in ſtating his own opinions than the former gentleman, and he urges his reaſons with a manly freedom. He has differed from him in more places than one; and, we are compelled to ſay, that he has ſometimes done ſo without due conſideration.

Thus, Mr. Park, in commenting upon the opinion of Lord Chief-Juſtice Lee, in Hog *v.* Gouldney, p. 118, namely, "that the memorandum," *of an adjuſtment with a promiſe to pay*, "was to be conſidered *as a note of hand*, and that the plaintiff had no occaſion to enter into proof of the loſs," obſerves, that the words uſed by the Chief-Juſtice are extremely large; and that the true rule may be better collected from the caſes of Rodgers *v.* Maylor, Park 118, and De Garron *v.* Galbraith, Ib.

The learned Serjeant remarks, p. 543, that "it is not eaſy to diſcover in what reſpect the rule laid down," i. e. by Lord Chief-Juſtice Lee, "is too large." He inſiſts, "that ſuch an adjuſtment is, like a note of hand, *primâ facie* evidence of a debt; and it ſeems to be as unneceſſary for the plaintiff, in an action on the policy, to prove the facts admitted by the adjuſtment, as to prove the conſideration of a note of hand before it is impeached." He further contends, that Rodgers *v.* Maylor ſupports his opinion, and that the report of De Garron *v.* Galbraith muſt be inaccurate.

It is not diſputed in theſe two caſes, nor by Mr. Park, that an adjuſtment is, *primâ facie*, ſufficient evidence to ſupport an action upon the policy; the only queſtion is, as to the extent to which it ſhould be held to be ſo. In the caſe of a note of hand, the want of conſideration muſt be poſitively ſhown by him who wiſhes to impeach it, and doubts or ſurmiſes as to the

want

want of ſufficient conſideration will not be ſufficient. But Mr. Park contends, and we think the caſes cited by him bear him out in the poſition, that if any reaſonable doubts ariſe in the mind of the underwriter, as to the facts upon which the adjuſtment was made, and he calls within a reaſonable time upon the aſſured for further proof, the latter is bound to produce it, and his not doing ſo, amounts to ſuch a circumſtance of ſuſpicion, as ought to open the adjuſtment, and render it neceſſary to prove all the facts of his caſe at the trial.

There is this ſolid ground of diſtinction between the two caſes, and in ſupport of this diſtinction. In that of a promiſſory note, the fact of conſideration which the maker admits by his ſignature, is one within his own knowledge, for it purports to be received by himſelf. In that of an adjuſtment, it is founded on the repreſentations of the aſſured, and is made from a confidence that his repreſentations are true. An act, therefore, which is founded upon this confidence, on the plaintiff's own repreſentation of his own caſe, may be reaſonably impeached, by ſhowing that the confidence was miſplaced.

Rodgers *v.* Maylor is not ſo much in the learned author's favour as he ſuppoſes. Lord Kenyon there lays it down, "that if there had been any miſconception *of the law*, or fact, upon which the adjuſtment had proceeded, the underwriter would not have been abſolutely concluded by it." The learned Serjeant is well aware, that mere miſconception of the law will not invalidate a note, when the maker was cognizant of all the facts upon which the law depended. This, therefore, eſtabliſhes a diſtinction between the caſes of a promiſſory note and an adjuſtment, and is all that Mr. Park contends for.

We are ſorry to ſee the fidelity of the report of De Garron *v.* Galbraith, made by ſuch an accurate note-taker as Mr. Park, attacked in not very courteous terms, and upon no better foundation, than that the doctrine there laid down is in oppoſition to the learned Serjeant's opinion. It happens indeed unluckily, that he has not read that report with accuracy which he ventures to condemn. He obſerves, that "it would ſeem from the above report, that further proof was only called for at the trial by the learned Judge who tried the cauſe." This is not only in direct contradiction to the whole tenor of the report; but it is expreſsly ſtated by Lord Kenyon, that where "*doubts aroſe in the minds of the underwriters*, as to the honeſty of the tranſaction, *and they called for further proof*, the plaintiff ſhould have produced other evidence." If that caſe be law, it is decidedly in ſupport of Mr. Park's comment upon Lord Chief-Juſtice Lee's opinion.

But

The public, however, are indebted to all men of talents and learning, who undertake works which may facilitate our knowledge of the law. In this view, we muſt regard the preſent Treatiſe upon the Law of Inſurance. Mr. Park had preoccupied this ſubject with ſo much credit to himſelf, that it might have proved more advantageous to the profeſſion, and perſonally uſeful to the learned Serjeant, if he had devoted his labour and his learning to the cultivation of ſome other branch of mercantile law. But no work can exhauſt a ſubject ſo completely, as to leave nothing for future induſtry and ingenuity to illuſtrate and amplify; and thoſe who are in poſſeſſion of Mr. Park's book, will find the preſent Treatiſe an uſeful addition to their library.

The arrangement is, we think, rather preferable to that uſed by his predeceſſor; but almoſt every thing of importance is borrowed from him. The learned Serjeant has indulged more freely in ſtating his own opinions than the former gentleman, and he urges his reaſons with a manly freedom. He has diſfered from him in more places than one; and, we are compelled to ſay, that he has ſometimes done ſo without due conſideration.

Thus, Mr. Park, in commenting upon the opinion of Lord Chief-Juſtice Lee, in Hog *v.* Gouldney, p. 118, namely, "that the memorandum," *of an adjuſtment with a promiſe to pay*, "was to be conſidered *as a note of hand*, and that the plaintiff had no occaſion to enter into proof of the loſs," obſerves, that the words uſed by the Chief-Juſtice are extremely large; and that the true rule may be better collected from the caſes of Rodgers *v.* Maylor, Park 118, and De Garron *v.* Galbraith, Ib.

The learned Serjeant remarks, p. 543, that "it is not eaſy to diſcover in what reſpect the rule laid down," i. e. by Lord Chief-Juſtice Lee, "is too large." He inſiſts, "that ſuch an adjuſtment is, like a note of hand, *primâ facie* evidence of a debt; and it ſeems to be as unneceſſary for the plaintiff, in an action on the policy, to prove the facts admitted by the adjuſtment, as to prove the conſideration of a note of hand before it is impeached." He further contends, that Rodgers *v.* Maylor ſupports his opinion, and that the report of De Garron *v.* Galbraith muſt be inaccurate.

It is not diſputed in theſe two caſes, nor by Mr. Park, that an adjuſtment is, *primâ facie*, ſufficient evidence to ſupport an action upon the policy; the only queſtion is, as to the extent to which it ſhould be held to be ſo. In the caſe of a note of hand, the want of conſideration muſt be poſitively ſhown by him who wiſhes to impeach it, and doubts or ſurmiſes as to the

want

want of ſufficient conſideration will not be ſufficient. But Mr. Park contends, and we think the caſes cited by him bear him out in the poſition, that if any reaſonable doubts ariſe in the mind of the underwriter, as to the facts upon which the adjuſtment was made, and he calls within a reaſonable time upon the aſſured for further proof, the latter is bound to produce it, and his not doing ſo, amounts to ſuch a circumſtance of ſuſpicion, as ought to open the adjuſtment, and render it neceſſary to prove all the facts of his caſe at the trial.

There is this ſolid ground of diſtinction between the two caſes, and in ſupport of this diſtinction. In that of a promiſſory note, the fact of conſideration which the maker admits by his ſignature, is one within his own knowledge, for it purports to be received by himſelf. In that of an adjuſtment, it is founded on the repreſentations of the aſſured, and is made from a confidence that his repreſentations are true. An act, therefore, which is founded upon this confidence, on the plaintiff's own repreſentation of his own caſe, may be reaſonably impeached, by ſhowing that the confidence was miſplaced.

Rodgers *v.* Maylor is not ſo much in the learned author's favour as he ſuppoſes. Lord Kenyon there lays it down, "that if there had been any miſconception *of the law*, or fact, upon which the adjuſtment had proceeded, the underwriter would not have been abſolutely concluded by it." The learned Serjeant is well aware, that mere miſconception of the law will not invalidate a note, when the maker was cognizant of all the facts upon which the law depended. This, therefore, eſtabliſhes a diſtinction between the caſes of a promiſſory note and an adjuſtment, and is all that Mr. Park contends for.

We are ſorry to ſee the fidelity of the report of De Garron *v.* Galbraith, made by ſuch an accurate note-taker as Mr. Park, attacked in not very courteous terms, and upon no better foundation, than that the doctrine there laid down is in oppoſition to the learned Serjeant's opinion. It happens indeed unluckily, that he has not read that report with accuracy which he ventures to condemn. He obſerves, that "it would ſeem from the above report, that further proof was only called for at the trial by the learned Judge who tried the cauſe." This is not only in direct contradiction to the whole tenor of the report; but it is expreſsly ſtated by Lord Kenyon, that where "*doubts aroſe in the minds of the underwriters*, as to the honeſty of the tranſaction, *and they called for further proof*, the plaintiff ſhould have produced other evidence." If that caſe be law, it is decidedly in ſupport of Mr. Park's comment upon Lord Chief-Juſtice Lee's opinion.

But

But it is unneceſſary to dwell longer upon this poſition, as the learned Serjeant will find, upon peruſal of p. 546 of his valuable work, that his own good ſenſe has compelled him to ſlide inſenſibly into nearly the ſame opinion he had ſo magiſterially contradicted in p. 543.

Without going further into an examination of theſe differences of opinion, we cannot help remarking upon the ſturdy ſilence which the learned Serjeant preſerves, in reſpect to the labours of his predeceſſors. Often as Mr. Park's book is quoted, his name does not appear ſo much as once in the body of the work. Mr. Serjeant M. has, indeed, paſſed the beſt practical eulogium upon it, in the number of his tranſcriptions from it; but liberality might have expected, and good nature would have felt pleaſed, to have ſeen ſome ſhort acknowledgment of his obligations to a book, from which he has borrowed all his materials, and moſt of his important obſervations.

The work, however, is a valuable acquiſition to the profeſſion. It muſt have, in common with all firſt editions, ſome things which the author will render more perfect upon reviſal. It has alſo ſome inequalities in the execution. Speaking with a view to the general heads, it appears to us, that where the author treats of "Abandonment," and "of the Trial of Actions on Policies of Inſurance," he is not ſo happy as in other parts of his book.

ART. VIII. *Sermons, chiefly deſigned for young Perſons. By Daniel Sandford, A. M. Chaplain to the Right Honourable Lady Abercromby; Miniſter of Charlotte Chapel, Edinburgh; and formerly Student of Chriſt Church, Oxford.* 8vo. 305. 4s. 6d. Manners, &c. Edinburgh; Longman and Rees, London. 1802.

A FEW words in the Dedication of this volume will excite in many minds, as they did in ours, a lively feeling of regret and reverence:—"Baroneſs Abercromby of Aboukir!"

The author hopes, "that theſe Sermons will be found to contain ſome principles of religious thought and conduct, which may be uſeful to young perſons," for whoſe inſtruction, chiefly, he publiſhed them. We think that this hope is well founded; and that he has a claim to the merit, not only (as he ſays) of right intention, but alſo of ſucceſsful execution. Our readers ſhall firſt be made acquainted with the contents of this volume; and as then, it is uniformly commendable, they ſhall be

be enabled to appreciate the whole by one extract of ſome length.

The ſubjects are, Sermon I. Scripture the Guide of Youth. II. The Evidences of the Chriſtian Scriptures. III. The Fear of God. IV. Duty to Parents. V. Confeſſing Chriſt. VI. The Parable of the Sower. VII. The Wiſdom from Above. VIII. and IX. The Diſpoſitions for receiving the Goſpel. X. The Conſolations of Religion. XI. Conſcience. XII. The 109th Pſalm. XIII. The Precept of Perfection a Divine Commandment.

From Sermon XI. on Iſaiah v. 20, we ſhall produce a ſpecimen, containing very uſeful admonition to young perſons about to enter into the faſhionable world.

" But again, it muſt not be forgotten, that the faſhions and practices of the world are but too ready to lend their aſſiſtance to the triumphs of paſſion. It were to be wiſhed, indeed, that, in that ſociety which the young eſpecially, are ſo deſirous to partake, its full weight was always allowed to the cauſe of virtue and decorum. In the higher ranks, as in every other department of life, there are, we truſt, many who are " burning and ſhining lights," zealous in the ſervice of God, and active and exemplary in the duties of their ſtation. But it muſt not be called an uncharitable cenſure of preſent manners, if, from this place, I pronounce a caution to the young againſt the influence of too many ſentiments which they may hear, and too many examples which they may behold. It is the truth, lamentable as it is, and it muſt therefore be told, that among thoſe who are " the makers of manners," it is not uncommon to hear religion, at leaſt careleſsly treated, if not derided and reproached; to hear great crimes, which " batter at the peace" of ſociety, ſpoken of with an affected liberality, a ſmoothneſs of appellation, which betrays the utmoſt inſenſibility to their real heinouſneſs; to find men break down, in obedience to what they call honour, and in the purſuit of what they chooſe to denominate pleaſure, all the fences which the ordinances of civil ſociety, nay the authority of God himſelf, have ſet up to ſecure the performance of our moral and ſocial obligations. In the circles into which a man is received if he be but faſhionable, and have the art of pleaſing, and have no compunction at " following a multitude to do evil," rather than be reproached for ſingularity; in the circles where birth or wealth are rather the titles to admiſſion, than integrity, virtue, and good ſenſe; we can ſcarcely expect to find any rigid attention to the diſtinctions between good and evil, or rather we muſt look to ſee theſe diſtinctions reverſed. And if it require great caution in thoſe advanced ſome way in life, to mix in ſuch ſociety without contamination; it will ſurely call for more than ordinary prudence, and reſerve, and reſolution, in a young perſon to eſcape uninjured. Is it reaſonable to expect that he will preſerve his eſteem for virtue, and reſiſt with fortitude the allurements which beſet him, when he ſees, that modeſty, temperance and diſcretion, may be violated with impunity, and that he may be vicious without being diſgraced?

graced? Will he be encouraged to retain and practiſe the good leſſons of humility, benevolence and forgiveneſs, which were once impreſſed upon him, when he becomes acquainted with the code of faſhion; and is taught to conſider high-mindedneſs and reſentment, as the diſpoſition he muſt cultivate, if he would be eſteemed; and to deſpiſe the meek and patient virtues of the Goſpel? Will he learn honeſty and fair dealing, from the amuſements, if amuſements they can be called, of fraud and avarice, where every man ſeeketh to "go beyond his brother?" Will the luxurious teach him ſelf-denial, and the extravagant, prudence? Will they who beſtow all their thoughts and anxiety upon their own enjoyments, ſet him the example of that charity which "ſeeketh not her own," but to relieve the wants of others? Will the greedy followers of intereſt or ambition, who barter their peace for the wealth and diſtinctions of this world, teach him to conſider, as the higheſt felicity which he can obtain on earth, the tranquillity of contentment and innocence, and the bleſſed hope of a reward in heaven? Alas! no. He will learn from ſuch inſtructers none of thoſe things which "really belong to his peace;" he will be ſeduced by them to ſeek for happineſs where God has not placed it; he "will weary himſelf in the way of wickedneſs and deſtruction; yea, he will go through deſerts where there lieth no way, but as for the way of the Lord, he will not find it" by ſuch guidance. When he ſees thoſe in the ſtations to which he himſelf eagerly aſpires, engaging, without ſcruple, and without meaſure, in the very purſuits to which his paſſions would impel him, he is much more likely to liſten to the voice which bids him caſt away the apprehenſions which he has, as yet, felt of the conſequences of careleſſneſs and diſſipation, and to plunge at once into the torrent that will overwhelm him. He will learn then to "put darkneſs for light, and light for darkneſs; to call bitter, ſweet, and ſweet, bitter;" and to think them ſo, till miſery, or ſickneſs, or death, awaken him to know and to lament his folly." P. 255.

Mr. Sandford very properly ſtates, that "the twelfth Sermon was compoſed long before he became acquainted with the writings of thoſe able expoſitors, who have taken the ſame view of this Pſalm, and ſuggeſted the ſame interpretation." His interpretation of it is, in general, the ſame with that of late expoſitors, namely, that the imprecations contained in this Pſalm are not the words of David, pronounced againſt his enemies, but of his enemies againſt him. It is important, that this interpretation, the juſtneſs of which appears to us incontrovertible, ſhould be generally known; and therefore we ſhall refer our readers, for conviction on this ſubject, to two publications, noticed in vol. v. p. 157; and vol. xii. p. 429, of our Review.

ART.

ART. IX. *Medicina Nautica: an Eſſay on the Diſeaſes of Seamen: comprehending the Hiſtory of Health in the Channel for the Years* 1799, 1800, 1801. *Vol. III. By Thomas Trotter, M. D. Phyſician to His Majeſty's Fleet, &c.* 8vo. 507 pp. 9s. Longman and Rees. 1803.

OF the two preceding volumes of this work, an account will be found in our Review for June, 1797, p. 663; and for September, 1799, p. 304. In this third volume, we have not only a continuation of many of thoſe ſubjects which occupied the author's attention (in a manner ſo creditable to himſelf, and ſo uſeful to the public) in the firſt and ſecond volumes; but alſo ſeveral new obſervations and enquiries, of great import to the medical ſervice of the fleet, and indeed to the navy eſtabliſhment in general, as will appear from the following view of its contents.

After the Dedication and Introduction, the ſubject which firſt preſents itſelf in this third volume relates to the propoſals addreſſed to Lord St. Vincent, for meliorating the eſtabliſhment of medical officers ſerving on board his Majeſty's navy. He complains, that their ſalary is too ſmall; and that, in this reſpect, the medical department of the army is on a much more reſpectable footing. He therefore propoſes a conſiderable advance to the full-pay, as well as to the half-pay, of the phyſicians and ſurgeons to the navy; and ſuggeſts ſeveral other regulations, which he thinks ſhould be adopted. There are ſome pointed remarks, on the injury which the public ſervice has, on many occaſions, ſuſtained by the phyſicians and ſurgeons to naval hoſpitals taking the liberty of viſiting private patients. This, indeed, is an abuſe, to which a check cannot too ſoon be put. The cuſtom of crouding men on board of the hulks and tenders, in the impreſs ſervice, is another ſubject of reprehenſion. From this ſource, he ſhows there is a perpetual generation and diffuſion of contagious effluvia.

"If it is intended, in raiſing men for the navy, that they are to be collected at the out-ports, till they amount to a given number, it is but juſtice to the men, as well as to his Majeſty's ſervice, that they ſhould be lodged in apartments that are conducive to health. Not in filthy and confined ſmall veſſels, like the tenders at preſent in uſe, but in King's ſhips, commanded by naval officers, and worked by men belonging to the navy. There, from their firſt entry, they can be beſt taught that order, diſcipline, and regularity of duty, which they are afterwards to follow on a larger ſcale. Spacious ſhips, like thoſe now employed for troops, ought alſo to be appointed for carrying them to the naval ports. But the firſt buſineſs in the recruiting

ſervice

ſervice ought to be, to clean and clothe the raw landman, to learn him how to keep his perſon decent, and how to preſerve his clothes and bedding from being loſt or ſtolen. To theſe ought to be added, the appointment of a ſteady old ſeaman, to inſtruct him in the firſt rudiments of manual ſeamanſhip, that his improvement and uſefulneſs may be progreſſive.

"The tenders on the preſent eſtabliſhment are in every reſpect obnoxious. They are deficient in medical aſſiſtance, though no part of ſervice more needs the preſence of a well-informed ſurgeon: and the only naval officer on board is the Lieutenant commanding. The veſſels themſelves are the property of rich merchants, who make them a traffic; and they are navigated by a maſter and crew, who uſually belong to the ports to which the veſſel comes, and who have other attachments on the ſpot than public ſervice. On the whole, I conſider tenders as a great nuiſance, and earneſtly wiſh to ſee them baniſhed from naval employment." P. 211.

Among the ſervices which this humane phyſician has rendered to the men ſerving on board his Majeſty's fleet, we deem it not the leaſt, that he has cauſed a powerful reſtraint to be laid upon the pernicious cuſtom of dram-drinking; and that, in conſequence of his remonſtrances, 200 gin-ſhops have been ſhut in Plymouth Dock. In theſe deteſtable abodes, the unſuſpecting ſeaman had not only his health deſtroyed, but his loyalty ſhaken and undermined.

On the ſubjects of contagion and typhus, we meet with ſeveral important hiſtories and obſervations, partly by the author himſelf, and partly by his correſpondents. From theſe it would appear, that the nitrous fumigation (notwithſtanding the reward which Parliament has beſtowed upon its diſcoverer) does not maintain its antipeſtilential character among the medical practitioners of the navy. They rely more upon cleanlineſs and ventilation. Several caſes of typhus are mentioned, in which the affuſion of cold water was employed with very good effect. Theſe obſervations relative to contagious fevers are followed by hints or "thoughts on the prevention of the plague." In theſe hints, Dr. T. propoſes the Port of Falmouth as the beſt place for making ſhips, coming from the Levant (with their cargoes, people, paſſengers, clothes, &c.) undergo quarantine, and his purifying proceſs; which does not conſiſt in any acid fumigation, but in ſubjecting the goods, clothes, &c. to a degree of heat, amounting to 110 or more of Farenheit's thermometer, in a building conſtructed for the purpoſe, and furniſhed with metal flues, ſomething on the principle of Brodie's ſtoves. The fire-places, chimnies, and flues ſhould be ſo conſtructed, that not a particle of ſmoke or vapour ſhould make its way into the inſide, ſo as to injure the quality of the moſt delicate ſtuff. The length of time requiſite for this

this operation will vary, according to the bulk of the goods, and muſt be learnt by experience. After the heating proceſs is finiſhed, the windows of the building, in a clear day, ſhould be thrown open; and, with this airing or perflation, the purifying proceſs terminates. Waſhing-houſes ſhould be erected, for the purification of the ſeamens' bedding-clothes; but ſuch apparel as is liable to be injured by ſcouring, ſhould be expoſed in the hot-houſe. The inſide of the ſhip ſhould be thoroughly waſhed with ſoap and water, well dried by fires and ſtoves, and the whole finiſhed with white-waſhing.

It appears, that many lives are now ſaved by the introduction of the cow-pox into the navy. Dr. Trotter was an early and warm advocate for the vaccine inoculation; and, at his inſtigation, the medical gentlemen belonging to the channel fleet ſubſcribed a ſum of money for a gold medal, which has been preſented to Dr. Jenner, as a proof of the high eſtimation in which they hold his diſcovery. An engraving of this medal is inſerted, together with Dr. Trotter's complimentary letter on the occaſion, and Dr. Jenner's reply.

Catarrh, pneumonia, ophthalmia, and phthiſis, are the ſubjects next treated of. The catarrhal affections bore a great reſemblance to the influenza of the preſent day, and were relieved by the ſame means, namely, by a cooling and evacuating plan of treatment. Phthiſis was of more frequent occurrence than uſual on board of the fleet, in the year 1800. Dr. T. condemns the uſe of flannel ſhirts againſt this diſorder, in the inſtance of ſailors. The report, which he has collected from his brother practitioners, of the effects of the digitalis (which has latterly been ſo much over-rated) in pulmonary conſumption, is not very ſtrong in its favour. In his own practice, he acknowledges he has never accompliſhed a cure by it. He regards the ſquill as a ſafer and more efficacious remedy. An advertiſed medicine, that has received a long liſt of noble names to recommend it, and is ſaid to have put thirty thouſand pounds into the pocket of an impudent and illiterate quack, is (he believes) nothing more than ſquill diſguiſed by ſyrup and aromatics.

We muſt paſs over his remarks on ſpaſmodic affections, and on the ſcurvy, as well as ſome letters from Meſſrs. Wood, Wilſon, and Nepecker (which, however, are replete with judicious practical obſervations) that we may make room for an extract from the correſpondence of Mr. Brigges, Surgeon to the Ajax, concerning a diſorder which proved ſo afflicting to the Britiſh army ſerving in Egypt; we mean the ophthalmia.

"In the month of September, 1801, the ophthalmia, for the firſt time, made its appearance on board the Ajax, then at anchor in Aboukir-

Aboukir-bay. I at firſt purſued the uſual methods adopted in the army for its cure, ſuch as bliſtering, bleeding, repeated cathartics, &c. but I have never obſerved this plan to ſucceed better than leſs violent remedies. Bliſters no doubt give a temporary eaſe; and to effect that purpoſe, it is neceſſary they ſhould be placed as near to the ſeat of the diſeaſe as poſſible. But the extreme pain and inflammation which often occurs in irritable habits after bliſters, have defeated all the good that can be expected from them; not only terminating often in troubleſome ſores, but I have ſeen them often increaſe the inflammation and turgidity of the veſſels of the eye; therefore, except in ſome very violent caſes, I have never troubled the patient with bliſters.

"From blood-letting I have not been able to diſtinguiſh any good effect, neither do I conceive it at all neceſſary; even topically, I never could obſerve it to produce that relief which might be expected from it.

"This is a diſeaſe particularly peculiar to Egypt; and the many pretended cauſes I have heard aſſigned for it, are nothing more than opinions ill-founded. Some adduce, that it proceeds from nitrous exhalations of the ſoil: if that be the caſe, I cannot comprehend how ſhips cruizing in thoſe ſeas, having no communication with the ſhore, ſhould have their crews afflicted with ophthalmia in ſo violent a degree, when the wind blows conſtantly from the northward and weſtward at the very period this complaint is moſt prevalent, conſequently the exhalations of a ſouthern ſhore cannot affect people cruizing perhaps fifty or ſixty leagues to the northward of it. Others have aſſerted, that ſmall particles of ſand conſtantly floating in the air are the principal cauſe; but this, for the ſame objections aſſigned, cannot exiſt.

"I muſt confeſs, I have not had many opportunities of ſeeing any of thoſe caſes through their different ſtages on ſhore. However, from the few obſervations I have been able to collect, I conceive the real cauſes to be ſo remote, that no very ſatisfactory reaſon (at leaſt any I have heard of) has yet been aſſigned for it. Perhaps ſuch a diſcovery might lead to methods of cure more eaſy, although the preſent one ſeems very ſimple, and very rarely fails of ſucceſs.

"The only opinion I have to offer is, that the diſeaſe is endemial and periodical, which laſt circumſtance ſeems to deny the poſſibility of its being occaſioned by irritation from ſand or exhalations of the earth; for theſe being cauſes that always exiſt, I ſhould think, for the ſame reaſon, that people would, at all times, be equally ſubject to the ophthalmia, which is known not to be the caſe. Moreover it is epidemical, for I have ſeen it in many inſtances produced by communication, often affecting whole meſſes of ſix or eight perſons, who, perhaps, from not taking the precaution of cleanſing their hands after waſhing and touching their eyes, have, by uſing the vehicles their meſſmates might have occaſion for, thus communicated the diſeaſe to them alſo; for if one only be affected, paſſing the diſcharge into the other eye in the earlier ſtage of the diſeaſe, it will ſoon produce it in that alſo.

"But, as I have before obſerved, the methods of cure are very ſimple, except in very violent caſes and bad habits, and any thing more than

than a weak ſolution of ext. ſaturni. with a particular attention to cleanlineſs and keeping from lights is unneceſſary. Some find great relief from a conſtant application of cold water; others more from ſea-water than freſh; but that depends on circumſtances, not being always the caſe, its effect varying much in different ſubjects: the bowels ſhould be kept in a laxative ſtate, (for that purpoſe I prefer the *natron vitriolatum,*) avoiding wine or ſpirituous liquors for ſix or eight days, when the inflammation generally begins to ſubſide. So ſoon as this happened, I uſually had recourſe to ſome ſtimulus, to aſſiſt the veſſels in the re-abſorption of extravaſated blood on the *tunica adnata*, which proved very tedious without; for which purpoſe I have always uſed the tinct. opii, introducing a drop twice a day; from this the patient, after its firſt effect, always experienced a ſenſible relief for hours after its introduction, and thus the cure was in general completed in twelve or fourteen days.

"In many inſtances I have ſeen them much more obſtinate, attended with violent and dangerous relapſes, but theſe I impute more to the indiſcretion of the patient than any other cauſe; for, in the convaleſcent ſtate, the expoſition of the eyes to a ſtrong light, or the patient falling into any of thoſe exceſſes to which ſeamen, &c. are addicted, frequently bring on very obſtinate relapſes. In theſe caſes only have I ever obſerved bliſters to be uſeful, or, indeed, of any ſervice whatever.

"I believe there are few diſeaſes with which mankind are afflicted, wherein *he* ſuffers greater torture than during the paroxyſms of ophthalmia in its bad ſtate. The periods of its coming on are about the hours of ſun-ſet and riſe, and continues with the moſt excruciating pains until midnight; it then begins to abate, but recommences with the riſing ſun, and laſts until mid-day, and ſometimes has no remiſſion, continuing in this ſtate from three to twenty days, if not obviated by ſome very powerful ſedative. From the uſe of opium (which plan I did not adopt till of late) I have invariably obſerved the happieſt effect from being given in doſes of 60 to 100 drops, (depending on circumſtances,) about half an hour preceding the paroxyſm; but I have often given it after the coming on of the fit with nearly equal ſucceſs; and never ſince I diſcovered its utility have I omitted it in violent caſes. It has frequently happened, that after the ſecond or third time of taking it, (when given in ſufficient proportions,) *that* the paroxyſm has not returned at all, though the attack had apparently been of the moſt violent nature.

"Of one hundred and thirty bad caſes I have had under my care, one man only loſt the ſight of one eye, in conſequence of a relapſe, and a very bad habit of body beſide, and of ſlight caſes as almoſt many more, all of which are perfectly recovered." P. 436.

In the author's concluding obſervations, on the ſick *berth**, on the diet for the ſick, on ſea ſickneſs, and on the malignant ulcer, we could point out to the reader's notice many uſeful

* So this author writes it. We conceive erroneouſly.

ſuggeſtions; but having already given ſuch copious extracts, we muſt refer, for information on theſe and other particulars, to the volume itſelf, which adds not a little to the reputation Dr. Trotter had previouſly acquired, both as a philanthropiſt and a phyſician. On retiring from his ſituation, as firſt medical officer of the channel fleet, he had the ſatisfaction to receive a very flattering teſtimony of the eſtimation in which he is held by his profeſſional brethren, who preſented him with a maſſy urn, bearing an appropriate Latin inſcription. We could wiſh that he had been himſelf a little more attentive to the common proprieties of writing, in which he is remarkably careleſs.

ART. X. *The Infidel Father. By the Author of "a Tale of the Times," "a Goſſip's Story," &c. In Three Volumes.* 12mo. 15s. Longman and Rees. 1802.

WE are determined to aſſign to our old and valued acquaintance, Mrs. Prudentia Homeſpun, a more conſpicuous place than we can uſually give to fictitious hiſtorians: nor is it from mere partiality to her, (though of ſuch a partiality we ſhould have no reaſon to be aſhamed) but becauſe we feel that, by introducing various ſpecimens from this little narrative, we can form an article at once inſtructive and amuſing. As we are not wont to deal in extravagant praiſe, any more than in intemperate cenſure, we ſhall not cry up the preſent novel as ſuperior to all the productions of imagination, ancient or modern; we ſhall not aſſign it a perpetual place by the ſide of Fielding, Smollett, or Le Sage; but we ſhall ſay, with more appropriate praiſe, that the principal characters are well conceived, to exemplify the vices and the virtues which the writer intends to exhibit; that their conduct, in the ſituations deviſed for them, is conſiſtent and probable; and that the ſentiments of morality and religion, which flow either from the relater herſelf, or from the characters ſhe has introduced, are ſuch as are calculated to ſhow truth in a conſpicuous light, and to make a durable impreſſion.

The *Infidel Father* may be conſidered as the hiſtory of that father, from his youth to his deceaſe; diſplaying the miſeries of an unprincipled life, and the puniſhment of falſe and pernicious maxims, by their immediate operation on the conduct of thoſe who have imbibed them. Lord Glanville is a Deiſt, of the ſchool of Voltaire and Rouſſeau; but one that adopts, with ready facility, moſt of the ſubſequent refinements of falſe philoſophy. The whole of theſe principles he puts to the teſt of experience, in the education of a daughter; and the reſult is, that ſhe deſpiſes alike his authority and advice; marries an un-

unworthy man, chiefly through reſentful oppoſition to him; and, being finally both unhappy and diſhonoured, concludes the awful, but too probable, tragedy by deſtroying herſelf in his preſence. That this is actually a cataſtrophe of real life, with reſpect to an infidel ſon, if not a daughter, will occur to many readers; and will afford ſufficient proof, that the author has not exaggerated the conſequences of thoſe wretched maxims which it is her object to expoſe. The good characters introduced into the novel are well contraſted to theſe dreadful pictures; and the practical Chriſtianity of Mr. Brudenell, and his lovely grand-daughter, diſplays in their true light the moſt uſeful ſocial virtues, and the moſt unaffected humility. The epiſodical characters are, we think, a little *overcharged;* but, when the author wiſhes that they may be ſo conſidered, ſhe means, we conceive, to wiſh that the vanity, extravagance, and ſelf-importance which have certainly infected the middle claſſes of ſociety, may not quite have riſen to ſuch a height as her imagination has given them.

Mrs. Prudentia begins her narrative by enquiring after her former readers, and giving ſome account of herſelf.

"Conceiving that my readers are equally ſolicitous to hear of my welfare, I aſſure them, that, though I certainly grow older every year, I do not yet feel any ſymptom of the apathy and inactivity of old age. I am as anxious to obtain their plaudits now, as when I ſent my firſt literary bantling into the world; and I ſhall be as much concerned to hear it whiſpered, that poor Mrs. Prudentia has really written herſelf *out*, as if my former efforts to pleaſe had fallen dead from the preſs." P. 7.

We ſhall certainly be able to produce ſome proofs that the good lady has not *written herſelf out;* though we ſhall not preſume ſo far to anticipate the taſte of others, as to decide whether this novel will be equally favoured by public approbation with the former two. The four firſt chapters of this novel are employed in preſenting the ſubordinate characters to the reader's acquaintance: it is not till the fifth that we meet with Lord Glanville, whom we conſider as the leading character of a tale, intended profeſſedly "to ſhow the ſuperiority which religious principle poſſeſſes, when compared with a ſenſe of honour, moral fitneſs, or a love of general applauſe." We find his Lordſhip at firſt in the midſt of his career; but the earlier part of his hiſtory is given by retroſpect in the ſixth chapter. On the occaſion of introducing a truly modeſt and baſhful beauty, who caught the attention of that nobleman (then Lord Malvern) at Oxford, the narratrix introduces ſome of her own maxims, in a very characteriſtic manner, and in a way that might be uſeful, if attended to by the young ladies of the preſent day.

" I will here acquaint my young reader with ſome obſolete maxims, *formerly* in general uſe, though, I believe, now ſo thoroughly antiquated, that the recollection of them is only preſerved in old writings, and the chronicles of paſt times. It appears from theſe records, that it was *actually* once thought, that retiredneſs, ſecluſion, and reſerve added to the power of beauty; and that the heart of man uſed to be aſſailed by ſap and ſtratagem. " If you put the lordly creature on his guard," ſaid our great, great, great grandmothers to their daughters, " you teach him to reſiſt your power; and if you do not carry his affections by ſtorm at the firſt aſſault, your ſtrength is ſo much impaired, that you cannot make a ſecond attack; but if, at every interview, you ſteal upon him with the diſcovery of ſome freſh excellence; above all, if, inſtead of avowing your deſign againſt his liberty, you appear to *retire* from his obſervation, as if you *feared* that he was going to commence hoſtilities againſt you, you throw him off his guard, and he walks into your toils blindfolded." I have modernized the ſentiments, as well as the language, of our venerable predeceſſors, in the above quotation, which may be called rather a paraphraſe than an extract; being convinced, that if I had given the ſpeech verbatim, nobody would have underſtood what was meant by *the duties of the holy eſtate of matrimony, inſtituted for mutual comfort;* or what was implied by a young woman's early acquiring habits of obedience and domeſtic occupation. Yet I muſt obſerve, that in *thoſe* days, there was not ſo large a ſtock of unmarried ladies upon hand, as ſince the idea of wife and helpmate have been diſunited; and it is only out of pure compaſſion to the increaſing quantity of very amiable, very accompliſhed, and very ſweet-tempered young creatures, whom we hourly meet, dancing like the looſe-robed Graces, or ſinging like the warbling Muſes, that I ſuggeſt the expedient of their becoming leſs prodigal of their charms. I know they will utter ſome ſmart ſarcaſm at the advice of a Mrs. Prudentia; but I am not to be diſcouraged by a little pertneſs; and, as I frequently tell my young friends, I have not remained unmarried for want of good offers." Vol. i. p. 151.

The hiſtory of the infidel nobleman and this retired beauty, is that of a clandeſtine marriage intended to be diſavowed, but of which ſufficient proof is preſerved, by the ſelf-intereſted double treachery of one of the agents; of a ſubſequent deſertion, terminating in ſecluſion and diſtraction; and leaving the delinquent apparently at liberty to contract that ſecond marriage, which produced the daughter whom he educated in his own principles. His ſon, by the firſt and legal marriage, lives in obſcurity; but leaves a daughter, who is educated by her mother's father, a moſt exemplary clergyman, and finally is acknowledged as the ſole legal heir to the family eſtates of the Earl of Glanville.

We cannot undertake to compreſs this eventful hiſtory into a nut-ſhell; but we ſhall briefly point out that its principal objects are conſiſtently effected. The young nobleman, who means

to

to entangle unſuſpecting innocence in a falſe marriage, or what before the marriage-act was nearly equivalent, a marriage incapable of proof, is himſelf betrayed by a ſubordinate agent, who uſes the certificate of it, for many years, as an inſtrument of extortion. He finds himſelf involved in one crime after another, and though tolerably ſucceſsful in ſilencing the reproaches of the world, is never able to ſubdue an inward monitor, which torments him in every ſtage of his career. The daughter whom he educates with the greateſt care and anxiety, on his own principles, aſſerts her independence, when grown up, in the manner the moſt painful to him; and the fatal cataſtrophe, already mentioned, is brought about by the fermentation of thoſe very paſſions which he himſelf has foſtered and encouraged. As an intereſting part from which to ſelect a ſpecimen, we ſhall turn to that chapter (the xith) where the reluctant Earl of Glanville is compelled, by the firmneſs of Mr. Brudenell, to receive the daughter of a ſon whom he had never owned, as his own legitimate deſcendant.

"Suſtained by the holy confidence which a well-ſpent life inſpires, Mr. Brudenell calmly advanced to meet the mean, debaſed, yet proud Earl of Glanville; who, poor amidſt the hoards of ſuperfluous wealth, timid, while poſſeſſing plenitude of power, and wretched while ſurrounded by every earthly good, now ſaw the veil torn away by which he had concealed the foul deformity of his cancerous guilt from the world, his idolized reputation blaſted, and himſelf obliged to confeſs, not only with his tongue, but by his actions, the littleneſs of craft, and the imprudence of diſſimulation. The Man of the World who has lived to ſee all his hopes blaſted, all his arts diſcovered, and himſelf "benetted" in his declining age, with the evils that he wiſhed to avoid, will pity this great maſter of deception, while with affected kindneſs and real averſion, he received his grand-daughter from the hand of Mr. Brudenell. Prepoſſeſſed with a conviction that he was *compelled* to do this act of juſtice, his native haughtineſs had juſt fortified his weak ſpirits with the determination, that Sophia ſhould pay dearly for Mr. Brudenell's impertinent reſolution of ſeeing her reſtored to the rights of her anceſtors. But as he coolly ſtooped to beſtow a faint kiſs on the kneeling girl, her reſemblance to the unfortunate Miſs Aubrey ſtruck him to the heart. Horror and remorſe once more ſubdued the feeble reſolution that arrogance had inſpired. He folded his arms around his revived Sophia, while nature ſpoke in a ſhower of tears. Mr. Brudenell had too juſt an idea of the Earl's character to commend an emotion, of which he perceived he was aſhamed. Affecting to attribute this agitation to indiſpoſition, he ſpoke of Sophia as an admirable nurſe, and ready to ſhare with Lady Caroline in thoſe kind attentions which infirmity always requires. Sophia now attempted to deſcribe her grateful ſenſe of his Lordſhip's tenderneſs, and her hope of deſerving the kind regard that ſhe had already experienced from Lady Caroline; but ſhe was too much affected to ſpeak coherently. Indeed her expreſſions would have been diſregarded. The tone of her

her voice was too ſimilar to that which Lord Glanville's perfidy had ſilenced in the grave, to allow him to think of any other object than that which overwhelmed him with compunction and deſpair." Vol. ii. p. 18.

As we cannot ſo far extend our ſpecimens of this Novel, as to give any exact view of its conduct, we ſhall only add a paſſage in which a noble ſoldier, who is alſo a well-educated Chriſtian, vindicates his profeſſion againſt the canting ſlanders of *philoſophiſm*.

" We frequently march through defiles, under a burning ſun, ſuffering every privation, and combating difficulties, which the leaſt indiſcretion on our part would render inſupportable. If the ſoldier, then, felt no nobler impulſe than a thirſt for individual glory, would he not immediately hazard a painful wearifome life to obtain it, and ruſh madly upon the enemy who hover about us in ſmall detachments, anxious to wear away our ſtrength in unprofitable ſkirmiſhes? Would he ſtand under arms for many hours, patient and collected; while our watchful foe, alarmed at the formidable front we preſent, and fearful of attacking us, employs every device to allure us from the advantageous ground we have choſen? It is on theſe occaſions, when I have ſeen my brave companions fainting with fatigue, yet uttering no complaints, burning with military ardour, yet paſſive as infant gentleneſs, that I have felt the ſuperiority of that virtue which proceeds from principle, as oppoſed to the frothy effervefcence of ſentiment and feeling; and I have learned, not merely the value of military diſcipline and ſubordination, but the propriety and neceſſity that we ſhould all be early inſtructed in the admirable rule of always regulating our actions by the deſire of doing *as we ought*. Much has been lately ſaid reſpecting our being creatures of habit, and many popular theoriſts build our virtues on no firmer ground; forgetful of this conſideration, among many others, that contingencies will moſt probably ariſe to break thoſe habits, and to form new combinations; whereas, nothing external can ſhake the deeply-rooted principle that is founded on a clear conception of what is right, and a certainty that we are accountable creatures. Let not our virtues depend upon our habits, but rather form them.

" Dear Brudenell, you will ſay that theſe reflections favour more of the college than of the camp; but after ſeveral weeks of inceſſant fatigue, we enjoy comparatively a little eaſe, by the capitulation of one of the enemies' ſtrong holds; and I have now leiſure to contemplate the means by which that deſirable event was expedited. Theſe, under Providence, were, great circumſpection, coolneſs, temperance, perſeverance, ſelf-command, and a generous ſacrifice of individual feeling to public good. If I had now time to cheriſh any other ſentiment than friendſhip and admiration of my brave compatriots, who cheerfully ſurrender their bodies to want, diſeaſe, torture, and death, and their minds to conſtant anxiety and wearifome exertions, to purchaſe peace, honour, and ſafety for their native country; O! Brudenell, if I could diveſt any thoughts from the preſent ſcene, I would execrate thoſe drones of peace, rather let me ſay thoſe peſtiferous cankers, who, while

we

we protect their wealth from ſpoil, and their perſons from danger, ſlander our exertions, and degrade the character of a Britiſh ſoldier; terming him a licenſed marauder, who ſells his own freedom, and trades in the blood and miſery of his fellow-creatures." Vol. iii. p. 196.

We muſt now conclude. The ſpecimens we have produced will enable the intelligent reader to judge of the general ſpirit of the work. It is the third that has come under our notice, written with a deſign to expoſe the falſe opinions of modern philoſophers to deteſtation and contempt. The Vagabond, with great livelineſs, held up to ridicule the ſecond-hand ſyſtem of wickedneſs, which Mr. Godwin had the audacity to publiſh. The Memoirs of Modern Philoſophers took a wider view of the ſubject, and amidſt much extravagant, though not unſucceſsful ridicule, conveyed many uſeful ſentiments and inſtructive ſcenes. The preſent book particularly points out the dangerous effects of infidel morality, as taught by ſyſtem, and ſubſtituted in the place of better precepts; and it does it with a ſpirit and propriety very honourable to the writer. The picture it exhibits is ſtrong, yet juſt and probable; and if we do not venture to extol it as a Novel of the moſt perfect conſtruction, we cannot heſitate to recommend it as a work of much intereſt in the ſerious parts, and much utility in the whole deſign.

ART. XI. *Sermons. By the Rev. Thomas Giſborne, M. A.* 8vo. 453 pp. 7s. Cadell and Davies. 1802.

THE former works of Mr. Giſborne have ſo juſtly eſtabliſhed his reputation as an able, judicious, and inſtructive writer, that much need not be ſaid by us, to recommend his Sermons to attention. The reſult of a long and careful ſtudy of the Scriptures, the ſuggeſtions of a ſincere and fervent piety, the arguments of a ſound reaſoner, the language of a clear writer, and the ſentiments of a benevolent man, will there be expected, and will there be found; and our notice of the work will only multiply readers, in proportion as it may happen to extend the knowledge of its exiſtence. Theſe diſcourſes are dedicated to a perſon who did not long ſurvive the time of their publication, the late Dr. Bagot, Biſhop of St. Aſaph. The active piety of that truly venerable prelate had led him to provide for the circulation of Mr. Giſborne's "Familiar Survey" in Wales, by procuring an edition of it in the Welſh language; and the manner in which he had addreſſed himſelf to the author

for

for his assent, is here mentioned with respectful gratitude. In this Dedication, Mr. G. explains the design of his Sermons.

"My present efforts, as a humble workman in the vineyard of God, have been principally directed to two points: the elucidation of some fundamental doctrines of our faith; and the inculcation of a practical truth of the highest moment, yet a truth which too often, if we may judge by the language in common use among men, when speaking either concerning themselves or others, is fatally undiscerned or disregarded, that nothing short of an avowed and unreserved surrender of the *whole* heart to God, through Christ, evinced, under the blessing of divine grace, by a zealous and habitual pursuit of universal holiness, is Religion." P. vi.

As many persons have taken a just alarm at the prevalence of that Antinomian teaching, which totally decries good works, and represents them as rather hostile to salvation, than necessary to it, such readers may perhaps apprehend, that even here they are too far depreciated in some passages. But Mr. Gisborne preserves the true distinction. He maintains what is sound without fear, while he rejects what is false. His doctrine is that our works, as they never could have purchased, so neither can they obtain salvation, of themselves. There is no name through which it can be obtained, but that of Christ. He alone was able to purchase, through him only can it be received. Nor can acceptable works be performed, except through the grace of God. But then that grace is given to all who duly ask for it, and its indispensable fruits are *good works*, without which there is no evidence of grace existing in us. This is undoubtedly sound doctrine, it is the doctrine of the Gospel, and of the Church*, and is free from all danger. Observe how this writer cautions his readers from supposing themselves exempted from the necessity of good works.

"If Christ has thus glorified, if he has thus established, in its *widest extent*, the moral law of God, by his life, by his death, by his personal instructions, and by the Holy Ghost, speaking by the mouth of his Apostles; how fatally do those unhappy men deceive themselves, who discourse of a mitigated law; who imagine that they are in any degree set at liberty through Christ, from any one obligation to universal holiness, from any one branch or particle of moral duty. *Shew me thy faith by thy works*†, if thou hopest to enter into heaven. If the fruits of thy faith do not habitually appear in thy life; *there is not a faith which will justify thee through Christ. If thy deeds are the deeds*

* A very seasonable warning was given in a discourse which we lately noticed (Review for Feb. p. 197) against receding from the truth, through fear of approaching to that which is erroneous.

† James ii. 18.

of

of darkneſs, thou belongeſt to the kingdom of darkneſs. If thou indulgeſt thyſelf in any known ſin; *thou art in bondage to the author of ſin.*" P. 11.

In another diſcourſe, he more fully explains and enforces this doctrine.

" A living faith is a faith that juſtifies; and no faith is a living faith, which does not evince itſelf to be ſuch by the fruits which a living faith cannot but produce, *holineſs and good works.*" P. 47.

" Good works, perſevering good works, ſtedfaſt and habitual holineſs of heart and of conduct, *are indiſpenſable to ſalvation.* By requiring them as indiſpenſable *faith eſtabliſhes the law,* grace proſcribes and anathematizes continuance in ſin."

Then follows the caution:

" But they cannot buy ſalvation: they can pay no part of its price; *they muſt let that alone for ever.* Indiſpenſable as they are, they are valuable but as evidences, *the ſole evidences,* of that faith which juſtifies through the grace that is in Chriſt Jeſus." P. 48.

In conformity with the ſame ideas, when he ſpeaks of the proofs by which the effectual poſſeſſion of divine grace is aſcertained, Mr. G. refers to the fruits of the tree; and queſtions his hearer, in every point, whether he ſhow forth the faith that is in him by the works that naturally reſult from it. " Do you fulfil the law of juſtice to your neighbour, by working no ill to him, by carefully abſtaining from offering injury to his perſon, to his property, to his good name?" P. 85.

Having premiſed theſe things, to prevent the chance of an excellent writer being miſtaken or miſrepreſented from a partial view of his book, we ſhall proceed to give a general account of its contents. The diſcourſes are twenty in number. Of theſe, the five firſt are intimately connected, and tend to one point; namely, to explain diſtinctly the terms of ſalvation, and the means for obtaining it. Sermon I. entitled, " Jeſus Chriſt the Corner Stone," is employed in explaining, that we have no hope of ſalvation but through the atonement and merits of Jeſus Chriſt. Sermon II. ſtates and vindicates the Chriſtian method of juſtification. It ſhows particularly that nothing but perfect obedience could obtain juſtification under a perfect law: which, being impoſſible, the atonement of the Redeemer could alone ſupply the deficiency. III. IV. and V. treat of the nature and efficacy of Divine Grace, which they ſo explain, as to make it freely acceſſible to all who will uſe the appointed means. Sermon VI. is on the marks which diſtinguiſh a real Chriſtian. VII. on the duty of openly ranging ourſelves on the ſide of the Lord. VIII. on the ſin

of

of dissembling with God. IX. On the nature and the consequences of excuses for not giving up the heart to Religion. X. on steadfastness in obedience to God. XI. on the character of Naaman. XII. on habitual remembrance of God. XIII. on the character of Herod Antipas. XIV. on the extent of genuine religion. XV. on presumptuous plans: a sermon preached at the commencement of a new year. XVI. on the guilt and the consequences of despising the divine threatenings. XVII. on the guilt of establishing unscriptural principles of conduct. XVIII. and XIX. an exposition of the lesson appointed for the Burial Service, in two parts. XX. on the happiness attendant on the paths of religion.

The characteristic of all these Sermons is a fervent piety. They are eminently calculated to make the reader a true Christian, to expose all false and idle pretences to holiness, and to demonstrate what is the way, and the only way, to attain true religion. At the same time, there is no vain enthusiasm; while the author guards his reader against spiritual self-deceit, he refers him not to any mystical movements, but to a real examination into his life and state of mind. In the sixth Sermon, when he treats of the momentous question to every individual, *whether he is Christ's or not*, he thus alludes to the false as well as to the true way of resolving it.

"This is a question which God expects you to answer, every one for himself. There is only one method by which you can learn a true answer to it. Some persons enthusiastically conceive, that they can discern, *by certain inward sensations and impulses, which they attribute to the immediate agency of the Holy Ghost upon their minds*, that they are Christ's." These enthusiasts are unfortunately but too numerous at present. "Others are willing to conclude that they are Christ's, because they have been baptized into his church, attend public worship and the sacraments with tolerable regularity, and lead, according to their own estimation and the general opinion of the world, decently good lives. Others persuade themselves, that Christ will acknowledge them at last for his, because he is very merciful; and because, unholy as they have been, they are satisfied that surrounding multitudes have been as unholy as themselves. All these modes of judging are fatal delusions. What is the true method? *To the law and to the testimony.* Search the Scriptures. They contain ample descriptions of the persons who are Christ's. If, on deeply examining your heart and conduct in the presence of God, you discover adequate grounds for belief that those descriptions may be applied to yourself, you have reason humbly to trust that you are Christ's. If you perceive that they cannot fairly be applied to yourself, conclude that at present you are not Christ's." P. 132.

We

We could wish that, if it were possible, every Christian might read this sixth discourse, and apply the test there given, to himself. It would surely discover to multitudes dreadful deficiencies; but it would furnish, at the same time, the means and resolution to remove them. To the very large class of those who mistake a certain decency of deportment, and outward conformity with religious observances, for real religion, he addresses an exhortation, well calculated to awaken them to a livelier sense of duty. Of these persons, he says:

"In the world, which forms its judgment by its own standard, not by the true standard, the word of God, they support what is termed a very respectable character. They are, on the whole, punctual and honest in their dealings; grave and decent in their manners; not apt, under ordinary circumstances, to use profane language, or to fly out into passions and quarrels; generally present, once at least on the sabbath, in the public worship of God; and attendants, perhaps, more or less frequently, on the sacramental table. Possibly you enquire, "Are not all these things right?" That is not exactly the question which you should propose. The true question is, supposing this conduct, as far as it advances, to be right, *Is it sufficient?* Is it living unto Christ in such a manner as the Scriptures declare to be necessary to salvation? Now, in suggesting this enquiry, far be it from me to encourage any of you curiously to pry into the character of others; but most earnestly let me importune each of you thoroughly to examine his own; that he may discover whether it has been exhibited in the preceding picture. To the question, then, whether the conduct which has been described be not right so far as it advances, the Scriptures reply, that it is right, *if it has originated from right principles, from Christian motives.* If you have been temperate only for the sake of preserving your health; if you have been decent in your conversation, grave in your deportment, honest and quiet in your dealings, and regular in presenting yourselves in the house or at the table of the Lord, only for the sake of your reputation, or for some other selfish or worldly reason; there has been nothing in all these things of living unto Christ. But let us make a more favourable supposition. Be it admitted that your conduct has flowed *in some degree* from the love of Christ. I cannot suppose, if you belong to the class of which I now speak, that it has flowed principally from the love of Christ. Had that been your principal motive, it would have given birth to far other fruits. But your conduct flowed, in part, from love to Christ. Poor and deficient indeed has been your love for the Lord Jesus, if you have been satisfied with manifesting it by such feeble tokens; and poor and deficient is your knowledge of your Bible, if you think that you show that love of Christ which the Bible requires of every true Christian! What saith the Old Testament? Thou shalt love the Lord thy God *with all thine heart, and with all thy soul, and with all thy might.* What saith the New? Ye are not to live unto yourselves, but unto Christ, who died for you. Whatever ye do, *do all to the glory of God*, that God may in all things be glorified through Christ Jesus." P. 140.

In

In the same spirit is the next discourse written, on the duty of openly ranging ourselves on the side of God; and the same indeed uniformly pervades the volume. The preacher allows not of any pretences to holiness, without the proof of it in the conduct, and the internal devotion of the heart. On this the whole turns. If you have any worldly object which you seek more earnestly than the great commands of God, you are an idolater. If your conduct is not suitable to your professions, you are a dissembler, or you have deceived yourself. In the eighth Sermon, on the Sin of dissembling with God, the following passage is remarkable. It is the conclusion of a strict examination into the sincerity of our religious professions.

"When you are informed of the events which befal another person, you rejoice if they are such as promote his worldly advantage, you lament if they impair it. Do you experience greater joy when you are assured of his advancement in religion? Do you experience greater sorrow if you learn that he has gone backward in the way of righteousness? Do you judge of all changes in the situation of a person for whom you are interested, principally by the influence which they seem likely to have on his religious prospects? You hear that he has entered into the state of marriage. Do you feel more solicitous to enquire whether his wife be steadily pious, than whether she be of superior understanding, accomplished, and rich? He removes to a distant part of the country. Are you more grieved to learn, that he is thrown into the hands of companions calculated to endanger his salvation, than to be informed, that his new place of abode will probably be destructive of his health? He has lost his child, or the wife of his bosom. Are your prayers that his affliction may be sanctified, more fervent than those for its removal? You ponder on schemes, and labour in exertions for his benefit. In all your plans, in all your efforts, are you more anxious to be made the instrument of strengthening him in faith and good works, than of forwarding his temporal success; of guarding him against those evils which war against the soul, than from those which assault his body? If not, you do not give to God the first place in your heart; you do but dissemble with him when you profess that you love him above all things; that all which the Lord your God commandeth you will do." P. 187.

If these questions point to feelings that certainly are not habitual even to Christians in general; they mark, at the same time, a great deficiency for which the remedy should be sought. Such is the general tendency of these discourses. They point out energetically what we ought to do, and how to feel, if we truly deserved the name of Christians; and they contrast with such actions and such feelings, those of a very different complexion, which more generally prevail in the world, and even in societies of Christians. Mr. Gisborne has great skill in applying examples from the Old and New Testaments

taments to the case of modern Christians. This is particularly remarkable in the tenth Sermon, where the objections of the Jewish spies, against entering the land of Canaan, are compared to the difficulties raised against the practice of religion; and the faithfulness of Joshua and Caleb, to the steady and persevering piety of true Christians. Of a similar character is the application of the history of Naaman, in Sermon XI. and of that of Lot, in the fourteenth. It is impossible for us to cite any large proportion of the passages which appear to us of great importance and value in these discourses; but one more we will take, because it explains how the religious principle is to be made habitual, and to be applied in our worldly transactions. It is in the twelfth Sermon, in the former part of which the author had pointed out the attention of worldly minds to their various objects of pursuit, as a model for the Christian in his attention to religion. It must be owned, however, that many necessary occupations do exact unavoidably almost as minute an attention as is there described. How then are these cares to be reconciled? By introducing the religious principle into every part of your worldly business.

"Thus, if you are engaged in a mercantile transaction, reflect that God sees your proceedings, and the train of thought which passes in your heart. He sees whether you demand an unreasonable profit. He sees whether you are desirous of imposing on the other party. He sees whether you take pains to conduct yourself towards the person with whom you are dealing, not only with fairness and moderation, but also with kindness. All these things he sees, and marks them down against the day of judgment. If you have covenanted to execute a piece of work for an employer, &c. &c." P. 27.

Other passages which we would particularly point out to notice are, the recapitulation of acts of justice, in pp. 302, 303, and 304; the picture of *enthusiasm*, in p. 367, specifically opposed to the pretences of the teachers who call themselves evangelical; the destructive affectation of *candour* and *charity* in palliating all crimes, and disguising them under milder names, p. 377; the presumptuous substitution of the principle of *honour*, which is only worldly reputation and credit, for all higher motives, p. 380. This part is peculiarly striking.

"What is this idol which men worship in the place of the living God? What is this principle which they enthrone in degradation of his sovereign word? *Honour* implies the favourable estimation entertained of an individual, by others of his own line and place in society. The votary of honour may delude himself with the idea, that whatever be the ordinary expressions of his lips, his heart is dedicated to religion. But his heart is fixed on his idol, human applause. In the

the place of the love and fear of God, he ſubſtitutes the love of praiſe and the fear of ſhame. In the place of conſcience, he ſubſtitutes pride. For the dread of guilt, he ſubſtitutes the apprehenſion of diſgrace." P. 382.

It would be unjuſt to characterize theſe Sermons in a general way, by any diſtinction but that which ſo peculiarly belongs to them, the ſtrong and lively feeling of religion, which they are calculated at once to impreſs, as inherent in the author, and to enforce with energy upon the reader. They are occaſionally eloquent, but eloquence is not their characteriſtic; it is the *pious feeling* in which that eloquence originates. They are well compoſed, and have many merits of ſtyle which may be expected in a practiſed writer. But all theſe things are totally ſubordinate to the purpoſe of inſtilling the true principles of Chriſtianity, and urging the practice of them; which, as it is always prevalent in the author's mind, is ſtrongly calculated to influence that of his reader. They are therefore diſcourſes uncommonly edifying and inſtructive, and particularly adapted to elicit right feelings, even from the careleſſneſs and ſupineneſs of modern religion.

ART. XII. *Anecdotes of the Engliſh Language: chiefly regarding the local Dialect of London and its Environs; whence it will appear, that the Natives of the Metropolis and its Vicinities have not corrupted the Language of their Anceſtors; in a Letter from Samuel Pegge, Eſq. F. S. A. to an old Acquaintance, and Co-fellow of the Society of Antiquaries, London.* 8vo. 325 pp. 6s. Rivingtons, and Payne. 1803.

THIS eſſay, as we are told by the editor, was probably the amuſement of the author's leiſure hours, who laid aſide or reſumed his pen, as his health and ſpirits ebbed and flowed. It was found among his papers after his deceaſe, and is given to the public by his friend Mr. Nichols, who doubtleſs felt a juſt confidence, that the generality of readers muſt be pleaſed by the union of ſo much curious information, with ſuch eaſy jocularity of humour. The author profeſſes to undertake the defence of Cockney dialect, as it is called; and ſhows, in fact, that the chief part of the peculiarities, which characterize that dialect, are not ſo properly corruptions, as the remains of a more ancient mode of ſpeaking now in general diſuſed. He

ſets

ſets out with a ſort of genealogy of our language, which is ſo well deduced, that it deſerves a place in this account of the book.

"I do not, Sir, contend for the ſtrict legitimacy of our language; for the provincial branches of it are not all by one common parent. Thus, for inſtance, if you would ſeek for the terms and expreſſions of the Northern people of England, it will be in vain to ranſack the Britiſh tongue, which fled with the natives into the faſtneſſes of Wales: for the Northern dialect (Scotland included) is for the moſt part *Saxon*. On the other hand, it would be as fruitleſs to ſearch in the Saxon foreſts of the North, for the language of the Weſtern Counties of England, which (except by tranſplantation) is of Britiſh growth. In Kent and Suſſex, and the immediate Southern Counties (coaſtwiſe at leaſt) our purſuit may be directed in a great degree to *Galliciſms*, in point of idiom as well as words; and, laſtly, in LONDON (the great Babel of them all) every language will be found incorporated; though that of the true Cockney is, for the moſt part, compoſed of *Saxoniſms*. The Danes left us ſome traces of their language, though it is but a dialect of that extenſive tongue, which, under the different names of Teutonick, Gothick, Celtick, &c. &c. was known in every region of what is called *the North of Europe*. As to the irruption of words from the Southern part of the Continent, we have the French which came in with the Conqueror, and continued in full force, ſo long as our Law Pleadings ran in that language, and our Statutes were penned in it. From Italy we have gathered a few words (not a great many) introduced perhaps firſt by the Lombards, then by Nuncios who came hither from the Pope, and by Eccleſiaſticks who were perpetually ſcampering to Rome before the Reformation; to which may be added, other words imported by our merchants trading to Italy and the Levant. Of modern date we have a few more, that have been ſmuggled over by our fine travelled gentlemen, or which have made their *entrée* with the ſingers, fidlers, and dancers, at the Opera.

"The Spaniſh language will afford more adopted words (eſpecially in the military branch) than the Italian; a circumſtance perhaps to be attributed to our Royal intermarriages. Katharine of Arragon lived here many years, even after her divorce, in whoſe ſuite were probably many Spaniards; and King Philip muſt have contributed a large reinforcement of Spaniſh words and phraſes, as he had an hundred Spaniſh body-guards in daily pay. Katharine the Queen of King Charles II. may be ſuppoſed to have introduced a few Portugueſe terms, but theſe are ſo nearly allied to the Spaniſh, as to be ſcarcely diſcernible from them.

"Many Flemiſh and Dutch words might alſo be imported by emigrants, who fled hither from perſecution on the ſcore of religion, at different periods.

"Theſe, Sir, I conceive to have formed the apparently component parts of our language; but not without a retroſpect to the Latin and the Greek tongues: and yet, notwithſtanding that the Romans were in poſſeſſion of this iſland for four hundred years as a colony, I rather imagine that the reliques of their language have, for the moſt part, been

been derived to us through the media of the Northern Nations, with the addition of the French, Italian, and Spaniſh." P. 4.

The author then mentions Dr. Meric Caſaubon, the Rev. G. W. Lemon, Junius, and others, who are fond of deriving our language from the Greek: he notices alſo, from Dr. Hickes, Sir John Forteſcue Aland, &c. the affinity between the Greek and the Gothic languages, and concludes his enquiry in theſe terms:

" To compound the matter. It is hence pretty clear that there was formerly either a *Græcitas* in the *Gothick*, or a *Gothicitas* in the *Greek* language; or, in other words, it becomes a queſtion, whether the *Goths** ſpoke *Greek* or the *Greeks* ſpoke *Gothick*. Who ſhall decide which was the parental language? Be this as it may, it would not be to my purpoſe to enter into an inveſtigation of ſuch a nature; and therefore let the ſubject be diſmiſſed with an obſervation, that, whatever Greek we may find ſcattered about in our language, it was brought hither North-about, in neutral bottoms, and took the ſeveral names of the importers, whether Saxons, Danes, or others, who carried with them more or leſs of the language of every country which they overſpread, or with which they were connected." P. 10.

It might be added that Philoſophy, for the laſt three centuries, has imported many Greek terms directly from the writers of that language, but that theſe are eaſily diſtinguiſhed, as being in general terms of ſcience: and with this adjunct we ſhall have altogether a very ſenſible view of the ſources of our language, conveyed in a few paragraphs. No notice is taken, we may obſerve, of the oriental words ſuppoſed by ſome writers to have been engrafted into our language; becauſe (excepting perhaps about thirty or forty words which are names of things produced in the Eaſt) no rational conjecture can be formed, how we ſhould obtain ſuch additions. Similarities of this kind muſt therefore be regarded as caſual coincidences.

This agreeable author then lays it down as a previous principle, that " the moſt unobſerved words in common uſe are not without fundamental meanings, however contemptible they may appear in this age of refinement;" to illuſtrate this, he exemplifies in the two very humble words *ge* and *wo*, uſed by waggoners and carmen. The former he derives from the ſame ſource as to *go*, which has the ſame meaning; and even points out the exiſtence of to *ge*, in that ſenſe, in ſome of the northern dialects. This illuſtration is ſufficiently ingenious;

* The Goths who inhabited *Mœſia* and the adjoining countries.

but,

but, being ſtill more pleaſed with the deduction of the carter's *wo*, we ſhall copy that for the benefit of our readers.

"Let us now proceed to the ſecond principal word underſtood by horſes, viz. "*Wo;*" which will be found to be a term of high degree, anciently applied to valorous knights and combatants in armour, or *harneſs* (as it was called) though now degraded to horſes in the *harneſs* of the preſent day. When, therefore, a waggoner uſes this interjection to his horſes, he ſpeaks in the Daniſh language, it being a broad pronunciation of the word *Ho!* which is a word commanding ceſſation and deſiſtance. It had anciently, as I have hinted, an honourable attachment to tilts and tournaments; for when the king, or preſident at the combat, gave the ſignal of diſcontinuance, by throwing down his warder (or baton) the heralds cried out to the combatants, *Ho!* that is, *ſtop*. The French have enlarged the term to a diſſyllable, by the aſſiſtance of their favourite adjunct *La*, and uſed the compound word *Ho-la!* (or *ſtop* there) in combats, and which we have adopted in common language, when we call to a perſon to *ſtop*. "Mettre entre eux le *Hola*," is a French expreſſion, borrowed from the tile-yard, uſed for putting an end to a diſpute, or verbal controverſy. Shakeſpeare gives us the word *Hola* in one paſſage, where it is cloſely connected in metaphor with a horſe's motion, when Celia ſays, in As you Like it (act 3, ſc. 2,) "Cry *Hola!* to thy tongue, I pr'ythee; it *curvets* unſeaſonably."

"Of the ſimple term *Ho!* uncompounded, in the ſenſe of *ſtop*, you have theſe two inſtances in Gawen Douglas's tranſlation of Virgil*;

Forbiddis Helenus to ſpeik it—and cries *Ho!*

"In this example it appears in the proper form of an interjection; but in the ſecond it is uſed as a verb, where, ſpeaking of Juno, he ſays

That can of wrath and malice never *Ho!*†

"In nautical language it ſtill exiſts inſenſibly, and in its pure and natural ſtate, with a very trifling expanſion; for, when one ſhip hails another, the words are, "What ſhip, *Hoy!* that is, "*ſtop*, and tell the name of your ſhip," &c. Take this little diſquiſition as a ſpecimen of the dry matter with which I am proceeding to encumber you; and do not let your patience too haſtily throw down its warder, and cry *Ho!*" P. 14.

As the language of the cockney is the chief object of reſearch in this eſſay, the author, undertaking to prove that his hero is no corrupter of words, but only a ſtaunch adherent to ancient forms, we are amuſed (at page 22) with a well-digeſted collection of the uſual learning on the name Cockney;

* Book iii. p. 80, l. 50.
† Book v. fol. 148, l. 2.

with ſome additions, and a final conjecture that it may be derived from *coqueliner*, to *fondle* or *pamper*, which has ſome probability, but does not carry conviction. At page 53, we have a ſmall collection of erroneous words, which the author does not undertake formally to defend; ſuch as *neceſſuated* (or rather *neceſſiated*) *curoſity*, *ſtupendious*, *unpoſſible*, *leaſtwiſe*, *aggravate*, *conqueſt* (for concourſe) of people, *attacted*, *ſhay* and *poſhay*, *gownd*, &c. &c. on moſt of which, however, there are notes of ſome intereſt. The whole collection is extremely amuſing; but the regular plan of the eſſay begins at page 79, from which place the author numbers his inſtances, and forms them into a kind of chapters. Our readers will ſmile to be told, that the phraſes and words which this antiquary ſelects for defence are, 1. I *don't* know *nothing* about it. 2. Worſer, leſſer, more worſer. 3. Know'd and ſee'd. 4. *Mought* for might. 5. *Aks* for aſk. 6. *Took* for taken, and other irregular participles. 7. Fetch a walk. 8. *Learn* for teach, and *remember* for remind. 9. *Fit* for fought. 10. *Shall us*, &c. 11. *Summonſed* for ſummoned. Here, however, the charge of corruption will hardly be made. 12. A-dry, a-hungry, a-cold, &c. 13. *His ſelf* for himſelf, *their ſelves* for themſelves. We muſt here proteſt, as we paſs, againſt a phraſe which the author calls regular, namely, "let *he* do it *his ſelf*," which ſhould certainly be "let *him* do it." Let being an active verb governing an accuſative; let me come, let them go, &c. 14. Ourn, yourn, hern, &c. 15. This here, that there, &c. &c. 16. A few while. This we cannot recognize as an expreſſion current among cockneys, with whoſe language we conceive ourſelves to be acquainted. 17. *Com'd* for came, &c. 18. Gone with, gone dead, &c. Theſe diviſions extend as far as page 249, where we meet with ſome *additamenta*, containing curſory remarks on Johnſon's dictionary, and other entertaining matters. On the whole, we have never ſeen a book of philological amuſement put together in ſo original a ſtyle, or containing more unexpected, yet appoſite remarks, and authorities from a variety of books. The author chats with his reader, but his chat is always agreeable; it is the *garrula ſenectus*, but the garrulity is full of good humour and original pleaſantry, and we regret when it is at length ſilenced by the awful word *Finis*.

ART. XIII. *A Voyage in the Indian Ocean and to Bengal, undertaken in the Years* 1789 *and* 1790: *containing an Account of the Sechelles Iſlands and Trincomale; the Character and Arts of the People of India; with ſome remarkable religious Rites of the Inhabitants of Bengal. To which is added, a Voyage in the Red Sea; including a Deſcription of Mocha, and of the Trade of the Arabs of Yemen; with ſome Particulars of their Manners, Cuſtoms, &c. In Two Volumes. Tranſlated from the French of L. de Grandpré, an Officer in the French Army. With Engravings, and a View of the Citadel of Calcutta.* 8vo. 15s. Robinſons. 1803.

THOUGH the places, people, and cuſtoms, viſited and deſcribed by this traveller, are familiar to moſt readers, he has contrived, with the vivacity of his country, to make an agreeable and intereſting narrative. He ſailed in the year 1790 from the Iſle of France to Bengal. In nineteen days he arrived at Pondicherry, which place he circumſtantially deſcribes. He alſo introduces an account of Trincomale, as it is part of his object to give an account of the ſituation of the French in India, and the French flag was once flying at that place. The manners of the people of Pondicherry, and the reception there of a traveller, or captain of a veſſel, are thus pleaſantly deſcribed.

"A captain or traveller finds, immediately on landing, if he has money, every thing neceſſary for his accommodation in the country, without any other trouble than that of chooſing. This is all compriſed in the perſon of a dobachi. The crowd of theſe people is prodigious: they are followed by a number of boys, and form a rabble which it is difficult to get rid of. The moment you land from the chelingue, they beſet you on all ſides. Some ſeize upon your luggage, others preſent you with certificates of faithful ſervices to captains or individuals in private ſituations who have employed them, and each ſeems to claim a right to the poſſeſſion of the new-comer, to the excluſion of the reſt: thoſe who have the articles of luggage make a parade of them, and range themſelves near the ſtranger with an air of ſatisfaction. If he ſeems to diſtinguiſh any one in particular, a diſpute inſtantly takes place, and an uproar is raiſed, which the beating of the ſea againſt the bar tends to augment. A traveller, landing on the coaſt of India for the firſt time, is at a loſs how to act. At every ſtep he takes, to proceed towards the town, an hundred arms are ſtretched forth with certificates to oblige him to chooſe. In proportion as his embarraſſment increaſes, the Blacks, who perceive he is a novice, become importunate: at length, quite tired out, he makes a choice, and inſtantly the mob diſperſe. The dobachi choſen

is generally the firſt domeſtic of a rich man: ſent by his maſter, he immediately falls upon the multitude with his cane, ſeizes, in the moſt brutal manner, on the effects which the traveller has landed, places ſome ſubaltern ſervants to clear the way through the crowd, brings the ſtranger to a palanquin, and takes him off as his prey to any inn he may think proper. The dobachi in chief then comes to pay his reſpects; and, in the courſe of the day, the new comer is furniſhed with a houſe, goods, ſervants of every deſcription, and a well-ſupplied kitchen; in a word, every thing is provided, without giving him the trouble even to expreſs a wiſh; for often he is ignorant of the cuſtoms to which it is neceſſary to conform. The dobachi takes poſſeſſion of the money, merchandiſe, and every thing belonging to his maſter's affairs: the former is put into the hands of a cahier called a *ſeraff*. The profit which the dobachi derives from this money enables him to defray his maſter's expences: it is alſo cuſtomary, if you do a great deal of buſineſs, for him to make all payments during your ſtay in the country.

"There are ſervants for every purpoſe. The four principal caſts of India are ſubdivided into many ſmall ones; and theſe different ſubdiviſions are governed by prejudices that will not permit them to engage alike in ignoble occupations. All their ſervices have different ſhades; and the gradation of thoſe who have to perform them is very diſtinct. The loweſt caſts are the ſcavengers and the ſweepers, called *taligarchi*. The ſhoemakers follow next, and are extremely abaſed by opinion; then the domeſtics, placed near the maſter for his perſonal wants, ſuch as waſhing his feet and buckling his ſhoes, the carriers, and thoſe who hold the paraſol; and next the barber, the noſe and ear cleaner, and the nail-cutter. Theſe people refine on every thing capable of producing agreeable ſenſations. I never found any thing more pleaſant than having my ears cleaned by a Black of Pondicherry: they finiſh the operation by introducing a ſmall piece of ſteel, which they cauſe to vibrate by a gentle movement of the fingers, the ſonorous noiſe occaſioned by which produces a delicious tremor. After this ſervant comes the hair dreſſer, then the *maſſer*. Maſſing is alſo a ſenſation which theſe people know how to produce.

"After living ſome time in the climate of India, we are exhauſted by perſpiration; the great heat occaſions laſſitude, we are ſcarcely able to move about, the humours have no circulation, and the blood becomes thick; we feel heavy, are oppreſſed with an inclination to ſleep, and fall into a ſtate of apathy, which terminates in ſome malady, and often in ulcers. The baths are not always ſufficient to reſtore the benumbed fibres to their wonted tone: but all theſe accidents are prevented by undergoing the operation of maſſing. We accuſtom ourſelves to it by degrees, beginning gently at firſt: but after five or ſix months it is uſed more vigorouſly. The perſon on whom the operation is performed lies on a bed; a ſervant kneads him all over like a piece of ſoft dough, taking care to dwell particularly on the muſcles of the arms, legs, &c.

"The uſe of this ceremony is to make the blood and humours circulate freely; it produces an agreeable ſleep; after which we riſe

active and nimble, without inconvenience, pain, numbneſs, or head-ach.

" Next to the maſter comes the *valet-de-chambre*, and then the perſon who has the care of the clothes, linen, &c. When a valet-de-chambre gives his maſter a ſhirt, the writer gravely ſets it down in the account, ſhuts the trunk, takes the key of it with great importance, and adds it to a bunch which he proudly carries on one ſhoulder: the larger is the ſize of this bunch of keys, of ſo much the greater importance does the ſervant think himſelf.

" After him comes the *hooka-bredar*, who prepares the hooka, and preſents it to his maſter when he wiſhes to ſmoke. A deſcription of this inſtrument has been given in the works of almoſt all travellers in this country. The grand merit of an hooka-bredar is to aſſiſt his maſter when he ſmokes in his palanquin or on horſeback; for which purpoſe he muſt carry the bottle and a chafing-diſh, while his maſter holds the end of the ſerpentine tube. In this manner he keeps up with the bearers of the palanquin, or the horſe, without the leaſt inconvenience: the fire, the tobacco, the water are all carried with ſo much precaution, that a perſon ſmokes as commodiouſly as in an apartment.

" After the hooka-bearer comes the *pion* or ſoldier. This perſonage is of the mooriſh caſt, and is ſometimes valiant, often quarrelſome, and always proud of his poſt. He wears a bandoleer or ſhoulder-belt, with a plate of ſilver, on which are engraved the arms or ciphers of the perſon in whoſe ſervice he is. His employment is to execute little commiſſions, and accompany his maſter when he goes out; he is armed either with a ſabre or pike, and runs before the palanquin, driving away the crowd, and crying inceſſantly, in the mooriſh tongue, to clear the road. The number of pions is increaſed according to the luxury intended to be diſplayed. A tradeſman has uſually two; while thoſe who in any way belong to government have four or five. A tradeſman, borne rapidly along in his palanquin, preceded by his pions and four carriers in relay, accompanied by his hooka-bredar and umbrella-holder, followed by waiters and writers who never quit him, making a great noiſe, and upſetting the crowd on their paſſage, has no longer the appearance, in the eyes of a new comer, of a perſon in this ſtation of life, but would be rather taken for ſome rich and powerful nobleman.

" The next moſt important perſonage is the porter. This man thinks himſelf inveſted with a great charge: it is true he guards the door with ſo ſcrupulous an attention, that he frequently ſtops the ſervants of the houſe, when they are going out with a parcel, unleſs they give him the counterſign to let them paſs.

" To theſe muſt be added the cook and his aſſiſtants; the *compradore*, whoſe buſineſs is to purchaſe proviſions; the butler and ſteward, and the perſon who waits at table, which complete the crowd of domeſtics attached to the immediate ſervice of a man moderately rich.

" After a hoſt like this one would imagine the liſt muſt be finiſhed: but no; there are beſides, the dobachi in chief, and three or four upper ſervants, as many ſubaltern writers, and a multitude of young Indians belonging to him, to learn the trade, and who form together a very

conſi-

conſiderable retinue. The dobachi enters alone into the chamber or cloſet of the maſter, followed by a writer to take orders, make notes, or preſent accounts. As this man has the management of every thing, an European has only to inſpect his proceedings and make known his wiſhes. This little morning audience over, he is diſmiſſed, and the houſe remains crowded with his ſuite: they take poſſeſſion of every corner, and, ſitting on the ground, are employed in writing, obſerving all the while ſo profound a ſilence, that the maſter to be heard has only to clap his hands ſoftly in his apartment, and inſtantly the whole troop is in motion. In paying a morning-viſit, it becomes a ſtudy how to be able to make way in the anti-chamber, or hall, through the midſt of all theſe writers, ſurrounded with their papers, without treading ſome of them under foot." Vol. i. p. 104.

The caſts, religious cuſtoms, and private manners of the Bramins, are deſcribed at length; but theſe may be found in many other books, and moſt circumſtantially in Sonnerat. The author aſſerts ſome whimſical opinions in the progreſs of his work, and among other things, after telling us that he has ſeen the elephant ſkip with eaſe and lightneſs, he ſays, that the venereal diſeaſe is beneficial to the health of the natives of India, that it acts as a purifier, and has a tendency to prevent putrid complaints, and inflammation of the bowels. The itch alſo produces effects equally ſalutary, ſerving as a ſort of iſſue which is perpetually open, and is conſequently of material benefit to health. Some curious anecdotes are related of Tippoo, and the cauſe pointed out of the failure of our intentions with reſpect to the Iſle of France. Leaving Pondicherry, the author proceeded to Madras, one of the capitals of the Engliſh in India. He gives a lively account of this place, and in particular of the Old and New Forts, the Black Town, &c. &c. After ſtaying ſome days at Madras, M. Grandpré ſailed for Bengal; the navigation to which he minutely deſcribes. At p. 241, he tells the following anecdote.

"It is cuſtomary in paſſing Cadjery to hire boats with oars to facilitate the principal manœuvres neceſſary in proceeding up the river. Mine being a heavy ſhip, I employed twelve of theſe, which accompanied me as far as the roadſtead oppoſite theſe woods; where, while I was at anchor, they faſtened themſelves to my veſſel behind, as if, in the ſea phraſe, they were in tow. So many boats preſenting a conſiderable reſiſtance to the tide, and acting with violence upon my cable, the pilot ordered them to leave me, and to range themſelves along the ſide of the river, till, the current being abated, he ſhould call them.

"When they had repaired to this new poſition, they unfortunately perceived on the ſhore a quantity of dry wood, conſiſting of branches of dead trees. As this is an article of ſale at Calcutta, they landed to cut ſome of it and load their boats. They were at the diſtance of about three hundred yards from the veſſel, and had ſcarcely begun their work when we ſaw them running to the water-ſide with the ſtrongeſt

ſtrongeſt marks of terror. This was not without cauſe; they were purſued by a tiger, of the ſize of a common calf; we ſaw it ruſh out of the wood, and ſeize upon the hindmoſt of theſe men, whom it carried off in an inſtant, without meeting with the ſlighteſt oppoſition from the unfortunate being himſelf, or his companions. The brother alone of the victim appeared afflicted at the event, and did not again leave his boat; but the reſt immediately returned to their employment on ſhore, perſuaded that the tiger was ſatisfied, and that there was now no danger: this is their general belief.

"Notwithſtanding the ſuperiority which theſe creatures poſſeſs over human beings, by their ſtrength, ferocity, and the arms with which nature has ſupplied them, a certain inſtinct ſeems to tell them, that men, by their intellectual faculties, are ſtill more formidable than they: hence they avoid inhabited and cultivated places; or if they ſometimes viſit them, it is only when compelled by hunger. In aſcending the river Hoogly, the village of Coulpy is the laſt ſettlement of the Indians on the right bank, and the tigers ſeldom appear ſo far up. But between this place and the Clive-iſlands they are ſo numerous, that they are ſometimes ſeen in troops on the banks. Theſe iſlands have been lately brought into a ſtate of improvement for the cultivation of ſugar. The clearing of the ground was attended with the loſs of a great number of Indians, who were deſtroyed by theſe ferocious animals; for, in cutting down the wood with which the face of the country was covered, they were diſturbed in their retreats, and ruſhed upon the labourers. What will appear extraordinary, theſe men never attempted to defend themſelves, though their number ſometimes amounted to five hundred. They believed, that the tiger would be ſatisfied with carrying off one, and would then ceaſe to appear: of conſequence, whenever they perceived one approaching, they ran off in diſorder, every one making the beſt of his way, and truſting to the ſwiftneſs of his flight, leaving the ſloweſt to be ſeized and carried off; after which they returned to their work. This ſcene was repeated every day without increaſing the courage of the Blacks; and theſe continual ravages would not have been attended with the deſtruction of one of theſe monſters, if they had not at laſt been oppoſed by a few Europeans, who ſuperintended the works, and were well armed. They have now wholly deſerted theſe iſlands, which no longer afford them a retreat, and have ſettled on the continent, and augmented the number of thoſe which infeſt the woods of Sondry." P. 241.

Aſcending the Ganges, he arrived at Calcutta, with his deſcription of which place the reader will be well entertained. If this author's account may be relied upon, the police of Calcutta is miſerably defective. This part of the narrative is enlivened by many anecdotes, interſperſed with a great deal which may be found in Sonnerat, Stavorinus, and other writers. The European Towns above Calcutta are alſo deſcribed, ſuch as Bernagore, Sirampour, Chardernegore, &c. After ſtaying three months at Calcutta, the author ſold his veſſel

veſſel and hired another, which on hearing that a dreadful famine prevailed on the Coaſt of Malabar, he freighted with rice, and proceeded to that place. In paſſing oppoſite the Coaſt of Travancore, he ſent his boat on ſhore, the crew of which wanting a tiller, ſtole what ſeemed to them an idol, which they converted to this purpoſe. It turned out to be a Phallus. Having arrived at Cochin, he met a captain, who told him, that the famine no longer prevailed on the Coaſt, but that it made dreadful ravages in Arabia. On no better grounds than this verbal communication, which proved in the ſequel a lie, invented for ſelfiſh purpoſes, M. Grandpré ſailed up the Arabian Gulf to Mocha, and the remainder of his work is employed in deſcribing Mocha, its government, trade, manners, &c. &c.

One more ſhort extract ſhall ſuffice.

"The houſes of the Arabs are much leſs convenient than ours. The moſt uſeful articles of their furniture are in the higheſt degree aukward: their locks in particular are maſter-pieces of ignorance; the box, ſprings, bolt, key, are all made of wood, and ſo unwieldy as to weigh at leaſt twenty pounds: nor do they anſwer the purpoſe for which they are intended; any key will open them as well as that which was made for the purpoſe, and which will often indeed not do ſo. The houſes are almoſt all built on the ſame plan. The ſtair-caſe leads to a large anti-chamber, common to the whole floor, having the apartments round it. Inſtead of pavement or flooring, they have ſlight beams of palm-wood covered with ſtraw, and over this lime. This ſort of floor has very little ſolidity, and is never level, ſo that a table with four legs will ſeldom ſtand firm. The hall in which viſitors are received is covered with a carpeting of ſtraw, and has a mattreſs laid round the ſides, on which are a great quantity of cuſhions to ſit or lie upon at pleaſure, with ſmall perſian carpets at the feet, when the intention is to be ſumptuous. Above, all round the room, *is* one or more ſhelves loaded with porcelain, which is the luxury of the country. They have no looking-glaſſes, nor any coſtly articles of furniture: porcelain conſtitutes the whole of their decorations. In the middle of the room a kind of garden is erected in the form of an amphitheatre, the centre of which is occupied by a large hooka, furniſhed with pipes for the uſe of the company, and the circumference with pots of flowers, and particularly baſil, which is highly eſteemed.

"The great felicity of an Arab is to be in a current of air, lolling upon a pile of cuſhions, imbibing the vapour of perfumes which are burnt at his ſide, and ſmoking ſupinely his hooka, with no thought, no care to moleſt him, perſuaded that the next day will bring with it a return of the ſame indolence, and the ſame enjoyments. The firſt ſtory of a houſe is uſually occupied by the women, who are ſeldom to be ſeen, and who have a ſmall court appropriated to them in the inner part of the building, towards which their balconies look.

"One

"One of our friends, not very rich, of the race of the inhabitants of the mountains, and of courſe extremely black, gave us one day an invitation to his houſe, which we readily accepted. He introduced us into an apartment ſimilar to the one I have deſcribed. I was deſirous of ſeeing his ſeraglio, and I requeſted the favour of him, but to no purpoſe; he would not conſent. Finding me earneſt in this point, he alledged at laſt motives of religion, which ſilenced me; but, in conſequence of my importunity, he ſuffered his women to drink their ſherbet with us. They were three in number, and were veiled; one of them was his ſiſter. We were talking Portugueſe, and were jovial and merry; but as ſoon as they entered, he begged us to aſſume a graver deportment. The ſherbet was brought, and I waited expecting the women to unveil: but no; they received their cups with a *ſalam*, and drank under their veils. The extreme blackneſs of their hands in ſome degree moderated my deſire of ſeeing their faces, and there was beſides nothing very alluring in their figure; yet, like a true Frenchman, I conceived it a mark of politeneſs to expreſs the wiſh, that, by ſeeing, I might have an opportunity of admiring them. Our friend however would by no means conſent to this, except as to his ſiſter; and here he previouſly enjoined on us the greateſt circumſpection, which we promiſed to obſerve. She was then ordered to unveil. At firſt ſhe made an appearance of heſitating; but a repetition of the demand determined her, and ſhe let down an *ourgandi* that was faſtened to her head, and diſcovered a handſome negro perſon, with fine eyes, prominent boſom, and a delicate ſkin. From being expoſed in this manner to the gaze of two Chriſtians, ſhe appeared to ſuffer pain, and ſat in a ſtate of embarraſſment difficult to be expreſſed, caſting down her eyes, without daring to look at us. Her brother meanwhile was watching all her motions. At laſt, propoſing to me a cup of ſherbet, I ſaid, that I would take one with pleaſure, if his ſiſter would do me the honour to preſent it to me. This ſeemingly diſpleaſed him, for he made her a ſign, upon which the veil was reſumed, and the three women withdrew inſtantly. After this, he would never admit his ſiſter into my preſence. I was piqued at his continued refuſal, and endeavoured in every way I could deviſe to obtain without his knowledge a ſight of her. He however heard of my proceedings, and reproached me in terms expreſſive not only of the danger I was incurring, but of the ingratitude with which I requited his friendſhip. His remonſtrances made me aſhamed of my conduct; and I gave up a purſuit which honour forbade, and a temporary dereliction of duty had tempted me to carry too far." Vol. ii. p. 166.

The objections to this publication are, that it communicates but little that is new, that there is a great deal of perſonal vanity and conceit, and that what is divided into two volumes, would only have made one of a moderate ſize. The plates are of no great value, and ſeem to be introduced with a view principally to increaſe the price, a cuſtom too frequent, but which we ſhall never fail to reprobate. M. Grandpré calls himſelf an officer of the French army, and does not tell us how all at

once he became an expert navigator and merchant. It is no very uſual thing for a French officer to become a ſpeculator in rice and coffee. The book is nevertheleſs entertaining, and may ſerve as a very good ſubſtitute for Sonnerat, Niehbuhr, and other books of greater rarity and price.

BRITISH CATALOGUE.

POETRY.

ART. 14. *Poems, inſcribed to the Right Honourable Lord Viſcount Dudley and Ward; having a Reference to his Lordſhip's beautiful Seat of Himley. By Luke Booker, LL. D.* 4to. 28 pp. 2s. Hurſt. 1803.

The chief object of theſe Poems is to celebrate the beneficence and other virtues of an amiable nobleman, whom the author calls *Mæcenas*; and who, we truſt, has from him deſerved that name. We have, on former occaſions, ſpoken of Poems by this writer, in terms of approbation. Thoſe which are before us are not likely to add to his reputation as a poet, though they redound to his credit as a man; breathing throughout the ſentiments of benevolence and virtue. They conſiſt of an Eclogue (called Mæcenas) on a dangerous illneſs of Lord Dudley; two Poems, on a Scathed Oak, and a Young Oak, in Himley Park; Lines on hearing Part of Handel's Meſſiah; an Inſcription for a Dell in Himley Park; and a Poem called Himley, deſcribing the beauties of that place, and the virtues of its noble owners. All theſe Poems, excepting one, are in rhyme; in which mode of compoſition, Dr. B. appears to us leſs ſucceſsful than in blank verſe. The Poem on hearing the Meſſiah (which is in that meaſure) pleaſes us more than any other in the collection. As it is ſhort, we will inſert it here. After citing the well-known paſſage from Cowper's Taſk, which begins with the line, "*There is in ſouls a ſympathy with ſounds,*" the author proceeds thus:

> " Moſt true, ſweet Bard! and thy own tuneful lay
> Breathes the rapt ſpirit of inſpiring ſong.
> Its various pauſe,—its full melodious tone
> Rolling along, enkindle in the breaſt
> Senſations in ſoft uniſon with thine.
> Muſick's mellifluous ſounds tranſport my ſoul;
> Whether, when falls the rainbow-ſhow'r of Spring,
> I liſten to the blackbird's carol'd tale,
> Or to the ſofter ſtrain of Philomel,

When evening cloſes, and the yellow moon
Peers o'er the hill. Delicious to mine ear
Have ſounds like theſe, in this arcadian ſcene
Flow'd oft:—but when "the human voice divine"
Pours the rich muſick of Handelian Song,
Hymning ſymphonious the Redeeming Love
Of Goodneſs Infinite—then ſweet no more
Is ſong of blackbird, or that minſtrel queen's
That nightly 'wakes the echoes from their ſleep,
And charms the winds to ſilence. Thro' my frame
Thrills warm emotion; and the ſtarting tear
Speaks the high rapture of the conſcious ſoul.
Yet—Oh exalting thought!—for ranſom'd man
Is there in ſtore harmonious ſtrain more ſweet.
—Yes; when thoſe tones,—thoſe ſoftly-warbled tones
Which now to move me, with ſeraphic pow'rs
In heaven are gifted—bleſs'd, ſupremely bleſs'd,
The charmers and the charm'd!—that Bliſs be ours!" P. 19.

Upon the whole, this collection, though not very intereſting to the public at large, will doubtleſs afford pleaſure to the neighbours and friends of the author, and to his patron.

ART. 15. *Poems. By J. Bidlake, A. B. Chaplain to his Royal Highneſs the Duke of Clarence, and Maſter of the Grammar-School, Plymouth.* No. 3. Crown 8vo. 1s. Murray and Highley. 1803.

As we have taken up this author's Poems in the form of Numbers, we ſhall occaſionally notice them in their progreſs. We are happy to commend a Poem in this Number, as of a higher ſtrain than the reſt. The ſubject is the Crucifixion, and it contains ſome ſtrong and ſpirited lines. The beſt are thoſe which form the concluſion.

"Thy reign, O Great Meſſiah! ſhall be peace!
Fury ſhall ſleep, ſlow-wailing ſorrow ceaſe!
The world, no more by paſſion's rage diſtreſt,
Shall feel external eaſe, and mental reſt.
The ſoul ſhall to an higher rapture move,
And change all human into heav'nly love.
To thee ſhall floods of mighty nations flow,
And to thy heav'nly Father's worſhip bow:
Exalt his praiſe, invoke his holy name,
With fairer truth, and with a purer flame;
Long as his pow'r ſhall light the ſolar ray,
Or teach the moon to emulate the day.
And when the ſun itſelf, great fount of light,
Shall quench its failing fires in endleſs night;
When all the matter of this ſolid ſphere,
Where order, grace, and harmony appear,
Shall to an atom ſhrink, or melt away,
Its beauty vaniſh, and its force decay;
Meſſiah's glorious reign ſhall ſtill improve,
And all be goodneſs, all be bliſs and love." P. 82.

The other Poems in this Number are nine; which are all of a lighter kind. The prevailing fault is want of originality. Thus the Roſe is Prior's Garland, haſhed up with

Only the virtues of the juſt
Live ſtill and bloſſom in the duſt.

Similar remarks might be made on moſt of the others, and the Sonnets are, ſuch as we quoted once before.

ART. 16. *The frantic Conduct of John Bull, for a Century paſt; or, a Review of his Wars and Debts. A Poem, in Two Cantos. Dedicated to the Right Hon. Henry Addington, Chancellor of the Exchequer.* 12mo. 89 pp. 2s. Ridgway. 1803.

No private gentleman has more adviſers than Mr. John Bull, though they are not always very civil in their admonitions. This worthy friend addreſſes him in doggerel, becauſe ſerious advice, he ſays, has always been diſregarded. What wonders may be effected by an Hudibraſtic Poem on the funding-ſyſtem and on wars, remains to be tried. It begins thus:

" Of wars and debts, the Muſe now ſings,
Sacred to ſtateſmen and to kings;
Deriv'd, like Juno's jealous hate,
To injure and deſtroy the ſtate;
Involving ruin in our world,
More than on Troy was ever hurl'd;
Producing ſuch a thirſt of gold
As Mammon coveted of old.—
Ev'n *Pluto*, God of hidden ore
Is aſk'd for his infernal ſtore."

Pluto for *Plutus* is rather unfortunate; but the ſcience of modern politics requires no learning, as its *loudeſt* profeſſors exemplify! This eminent teacher of that ſchool goes on, in the ſame ſtrain, to give the hiſtory of John's debts, from the time when he began to fund to the preſent; but not without conſtant reproaches for his folly and madneſs. He concludes thus:

" Sixteen thouſand pounds a day
And upward, John, thou'ſt thrown away,
For a whole century together!
What thinkſt thou of this long ſtretch'd tether?
From which wert thou to take a ſwing
'Twould make the very welkin ring,
Whirling with ſuch a rapid bound
As might all human rage confound.
But thou art, John, ſo ſenſeleſs grown,
Thy hide ſo tough, ſo thick thy crown,
That we deſpair to cure thy folly,
Either by mirth or melancholy."

So ends this verſified remonſtrance! The miniſter will not be much flattered with the Dedication, eſpecially as it is nearly counterbalanced by the Poſtſcript at the other end.

ART.

ART. 17. *Poems. By John Lowe, Jun. of Manchester.* 12mo. 143 pp. Dean and Co. Manchester. 1803.

In what manner uneducated persons form to themselves ideas of verse, it is not easy to guess; but, even in these rhyming days, we frequently have compositions brought before us, professing to be poetry, without possessing even the common requisite of passable measure. To this class of Poets does Mr. J. Lowe, Jun. of Manchester, belong. "I am conscious," he says, "that my rhyme is not so smooth as I could wish, but as my efforts have been continually employed upon blank verse, *on account of my* EPIC POEM!!! I trust my confession will be a reasonable apology to the critics." Of his Poems of this kind he prefers his *Serious Pastoral.* Take, therefore, good reader, a specimen from that.

"One Morning as the cheerly singing Lark
Did mount to see the glory of new day,
He tended th' herd of goats—when a passing clown
On 's back a sheep *bound*—greeting, did beseech
To leave with friendliness—this *baing* fleece
(As he, to where the streamlet wash'd the bower
—Ran for his crook neglected) 'dacious thief!" P. 28.

Of the same precious *Manchester stuff* is the Epic Poem also made, of which a large specimen concludes the present volume. Here we find,

"Hail Homer, say they, celestial mortal hail!
And Virgil follow'd—Virgil hallow'd hail!
Milton follow'd—all hail! thee, Milton, man
Divine inspir'd." P. 100.

We can assure this *baing* (*baa*-ing) Poet, that neither critics, nor any other persons of education, can accept an apology for such nonsense as abounds in this volume. His Epic Poem, he says, has been the product of many midnight hours; let him no longer murder sleep; let him adhere to his honest calling, if he has one; let him bid farewell to the Muses, and to the friends who, from mischief or ignorance, inflame his poetic vanity; above all, let him make peace with Sir Isaac Newton, who really is not at variance with Moses; and he may then live uncensured and respectable in any manufacturing town.

DRAMATIC.

ART. 18. *The Fall of Carthage. A Tragedy. First presented at the Theatre, Whitby. With Additions and Corrections. By William Watkins.* 8vo. 68 pp. 1s. 6d. Law. 1802.

The destruction of Carthage by the Romans, under the younger Scipio, is said to have been attended with circumstances of peculiar horror, and might, in the hands of an able writer, form the subject

of

of a ſtriking, if not an intereſting, Tragedy. Such, however, is not the character of the piece before us; which does not riſe above mediocrity; and though it might paſs at a country theatre, would ſcarcely be endured, certainly would not be applauded, by a London audience. A ſhort ſpecimen of a ſpeech, which ought to be impaſſioned, will characterize the general tenor of the compoſition. It is a ſoliloquy.

"And art thou, Aſdrubal, reduced ſo low,
To take cold conſolation from a Roman?
And art thou now in Scipio's tent a captive—
And has thy treacherous heart deceiv'd thy friends,
Lur'd by a villain to effect his purpoſe?
Perhaps even now thy wife, thy children, die
And heap their dying curſes on thy head,
Who like a coward left them.—Mighty Jove!
Preſerve them ſafe, or end this wretched being."

Mr. Watkins muſt have fallen among curious critics if they diſputed, as he tells us, his accentuation of *'Aſdrubal*, which is as well known and as much fixed as *Hannibal*. His proof is ſatisfactory; but our wonder is that it could be wanted.

ART. 19. *A Houſe to be Sold. A muſical Piece, in Two Acts. As performed at the Theatre Royal, Drury Lane. By James Cobb.* 8vo. 56 pp. 2s. Robinſons. 1802.

A muſical piece in two acts can hardly be deemed an object of formal criticiſm, eſpecially at a period when moſt of the things denominated comedies are little better than farces of five acts. The drama before us, taken from a popular French performance, has its due ſhare of extravagance and abſurdity, without diſplaying much of the facetiouſneſs and humour of our moſt ſucceſsful after-pieces: yet it is not wanting in buſtle; and may, by the help of well-ſelected muſic, have pleaſed on the ſtage, though affording little or no amuſement in the cloſet. What prices will hereafter be ſet upon our larger dramatic productions, we are curious to know; as this piece of two acts is very *modeſtly* ſold for two ſhillings.

MEDICINE.

ART. 20. *An Account of the Diſcovery and Operation of a new Medicine for Gout.* 8vo. 194 pp. 4s. Johnſon. 1803.

A perſon unacquainted with the medical profeſſion, and now in his 45th year, having been afflicted with acute rheumatiſm about fourteen years ago, was prompted *by a ſecret impulſe* to make trial of a fruit, the name of which is at preſent concealed, for abating his ſufferings. It had the wiſhed for effect. His pains were removed. About ſix months afterwards, his rheumatic affection returned, and was again cured by the ſame means. At the age of between thirty and forty he became ſubject to the gout; and in 1798 he was attacked with a

ſevere

ſevere fit. The fruit, which had worked much wonders in the rheumatiſm, ſoon put the gout to flight. The aſtoniſhing ſucceſs of this "*new medicine*" coming to the ears of the diſcoverer's rheumatic and gouty acquaintance, they were induced to make uſe of it, and had the ſatisfaction to find relief.

He now wiſhed to put it into the hands of ſome perſons belonging to the medical profeſſion; and accordingly prevailed upon Dr. Bradley of London, and Dr. Beddoes of Briſtol, to make trials of it; the reſults of their obſervations are laid before the public, in the preſent pamphlet. From the hiſtories here given, this medicine (which is a tincture prepared from the fruit of a plant of which, as we are told at p. 18, not only the pharmacologiſt, but popular practice, has hitherto been ignorant) appears to have abated the pain, and ſhortened the arthritic paroxyſms in ſome inſtances; in others it afforded little relief; and the iſſue of ſome of the caſes is unknown. We perceive that where it proved moſt beneficial, a good deal muſt be aſcribed to the accompanying diet and regimen. It produced intoxication in ſome patients; nor is this ſurpriſing, when it is conſidered that the preparation is at leaſt as ſtrong as Madeira, and that it is preſcribed liberally. If, as we ſuſpect, this *hygrian* fruit ſhall be found to belong to the claſs of *poiſonous* or *narcotic* vegetables, we ſhall be at no loſs to account for its aſſigned virtues in alleviating the pains and ſhortening a fit of the gout. Many narcotics joined with aromatics, or with alkohol, will do the ſame. But can this be done with ſafety in the majority of caſes? We apprehend not. John Brown is a woeful inſtance to the contrary.

Whatever be the fate of this noſtrum, we cannot commend the conduct of men, who have had a profeſſional education, ſtepping forward as abettors of *concealed remedies and empirical treatment.* If the medicine be really ſafe and efficacious, the diſcoverer need not be afraid of revealing it at once. He may, in ſuch caſe, be aſſured of an ample reward.

ART. 21. *Facts and Obſervations reſpecting the Air-Pump, Vapour Bath in Gout, Rheumatiſm, Palſy, and other Diſeaſes. By Ralph Blegborough, M. D. &c.* 12mo. 150 pp. 3s. 6d. Lackington, Allen, and Co. 1803.

In the pamphlet which immediately precedes this, we have an account of the operation of a medicine for the gout, whoſe compoſition is kept a ſecret; in the preſent ſmall tract we are preſented with a remedy, for the ſame diſorder, of which there is a full and unreſerved deſcription. The firſt-mentioned remedy is a pharmacentical preparation taken internally; that which is here offered is a topical application, and conſiſts of an apparatus, which unites the effects of fomentation with thoſe of the cupping-glaſs. For a deſcription of the apparatus we muſt refer to the book itſelf, and to the accompanying plate. Mr. Smith of Brighton is the inventor of this mechanical contrivance, which promiſes to be of uſe in many local affections, if not in gout. Several caſes of rheumatiſm, palſy, and other diſeaſes are related, in which it is ſaid to have afforded great relief.

DIVINITY.

DIVINITY.

ART. 22. *Charity the Bond of Peace and of all Virtues. A Sermon preached before the Society of the Sons of the Clergy in the Diocese of Durham, on Thursday, Sept. 2, 1802, and published at their Request. By Thomas Burgess, B. D. Prebendary of Durham.* 8vo. 43 pp. 1s. Durham printed. Rivingtons and Hatchard, London. 1803.

The name of Burgess, Prebendary of Durham, is one of those which excite expectation, and are certain not to disappoint it. The discourse now published by that able scholar and divine is of the old and sound stamp, almost exhausting the subject of which it treats. The matter of more than fifty flourishing and popular sermons might be found in this. The definition and explanation of charity, the modes of cultivating that principle within us; the objections sometimes opposed to it; the nature of public charities, with a particular application to that which occasioned the discourse; the incitements to charity in general; and the real operation of it towards our salvation:—all these things are distinctly and judiciously explained; with compression indeed, but with sufficient clearness to lead to ample instruction.

On the subject of faith and good works, considering charity as pre-eminently a good work, the remarks of Mr. Burgess are so ably stated as to throw strong light upon a subject which cannot be too often explained, or too carefully considered.

"From the most attentive consideration of this subject, (the conduciveness of charity to our salvation) as connected with the whole of this discourse, and with the relative value of faith and good works, we may, I think, justly draw the following conclusions: That God's earnest exhortations to repentance, faith, and good works, should convince us, that what *immediately* belongs to the attainment of our salvation, depends on ourselves; that alms-giving and other good works are very conducive to our salvation, but not *sufficient* for it; that good works recommend to God's favour, but do not justify from sin; that nothing can justify from sin, but the atonement, which Christ made for us by his death: that both faith and good works are injoined in Scripture, as necessary to our salvation; that our good works therefore can never save us without faith, nor our faith without good works; and, consequently, that, though we must be saved *by faith*, and not by our own good works, we cannot be saved *without good works*." P. 40.

Let the reader also observe the explanation and note upon it, given in p. 38. An author whom we lately admonished will do well to ponder the note in p. 4, directly opposed to his presumptuous attempt to exclude the most instructive of christian teachers, St. Paul, from the studies of Christians. That this sound divine thinks as we do of such doctrines is very evident from that note, which is as sound as the opinions of the writer opposed are daring and dangerous.

ART.

ART. 23. *A Sermon on the Depravity of the human Heart; exemplified generally in the Conduct of the Jews, and particularly in that of Lieut. Col. Despard, previous to his Execution. Preached at St. George's, Hanover Square, Feb.* 27, 1803. *By the Rev. William Leigh, LL. B. Morning Preacher at the aforesaid Church, and Rector of Little Plumstead, Norfolk.* 8vo. 22 pp. 1s. Hatchard. 1803.

While this author places in a strong light the depravity of the Jews, in resisting the various invitations of heaven, to call them from their sins, and to establish them in holiness, he rather fails in pointing out the connection or similarity between their offences, and those of the wretched man whose career of wickedness was interrupted and concluded by the vigilance of the laws. He displays two separate pictures of depravity, but he does not explain why those two in particular should be brought together; the one the offence of a nation, the other the guilt of an individual. His reflections of a general nature respecting the introduction of evil are sound and proper; and every caution against the deceit of the heart, and the depraved tendencies of our nature, deserves attentive hearing in a congregation of Christians.

ART. 24. *A Sermon, preached in the Church belonging to the united Parishes of St. Antholin and St. John Baptist, on Sunday the 5th of December,* 1802. *By the Rev. H. B. Wilson, A. M. Sunday Afternoon Lecturer of the said Parishes; a Candidate for the Monday Evening Lectureship in the said Church.* 8vo. 18 pp. 1s. Cadell and Davies. 1802.

From the tenor of this discourse, it is very evident that the Methodists had been active in their endeavours to get possession of one at least of the lectureships in St. Antholin's church, and, in their usual way, had slandered the Sunday lecturer already established there, as not preaching the Gospel. Under these circumstances, he ventures to follow the example of St. Paul, in appealing to the knowledge of his congregation for the truth of his character. We have great reason to believe, both from the apparent sincerity of his appeal, and from other circumstances, that Mr. W. has preached the Gospel in all sincerity and truth; but with his opponents nothing is preaching the Gospel, but ranting about supposed regenerations and conversions, and experiences, turning the common events of life into miracles, and promising the rewards of faith without the christian fruits of it. Enthusiasm is caught with ease, truth inculcated with difficulty; hence the manifest advantage of the preachers here described, and their success proportioned to their activity.

ART. 25. *The Importance of Religion to the military Life; illustrated in a Sermon preached on Sunday, Sept.* 6, 1801, *at the Garrison Service in the Church of St. Peter's Port, Island of Guernsey. By Thomas Brock, A. M. and Fellow of Pembroke College, Oxford.* 4to. 30 pp. 1s. 6d. Rivingtons, &c. 1801.

This respectable discourse, from a very young divine, ought not to be entirely overlooked, though it has been casually deferred. Mr. B. begins

begins by vindicating the conſiſtency of the religious and military characters, he ſtrongly contraſts the pictures of profligate and pious ſoldiers, and concludes by urgent exhortations. If in the laſt paragraph he ſeems too cloſely to annex rewards to the *deeds* of the good; it is plain by the context that he forgets not the higher merits by which thoſe deeds are rendered acceptable.

ART. 26. *The Regard which is due to the Memory of good Men. A Sermon, preached in the Epiſcopal Chapel, Dundee, on the Death of George Yeoman, Eſq. By the Rev. James Bruce, A. B. late of Emanuel College, Cambridge.* 8vo. 30 pp. Rivingtons, London; Creech, Edinburgh; and Donaldſon, Dundee. 1803.

Though we do not much approve of preaching, and ſtill leſs of publiſhing, a funeral eulogium on any *private* character, we congratulate the public on Mr. Bruce's being of a different opinion; for, to his regard for the memory of his deceaſed friend, we are indebted for one of the moſt inſtructive ſermons that have fallen under our cognizance ſince the commencement of our critical labours. From Pſalm cxii. 6, after vindicating, as a motive to virtuous conduct, the jealous regard for reputation which every generous mind feels, he gives a deſcription of the character of a righteous man, in language at once animated, elegant, and perſpicuous; and concludes with an appeal to his audience, if *George Yeoman* was not ſuch a man. The principles inculcated in this diſcourſe, whether religious, moral, or political, are incontrovertibly juſt; and even the part of it profeſſedly devoted to the delineation of an individual character, is fraught with inſtruction of the moſt important nature. As a ſpecimen of the preacher's ſtyle, and mode of reaſoning, we extract what he ſays of piety.

" The firſt and moſt diſtinguiſhed ingredient in the compoſition of a righteous man is piety, or an habitual reference of all his actions to the will and authority of Almighty God. Hence the ſame perſon, who, in the text, is called righteous, is deſcribed, in the firſt verſe of the Pſalm, as *the man that feareth the Lord, and hath great delight in his commandments.* Indeed, without the fear of God, or a fixed habitual ſenſe of religion, the human character, however accompliſhed in other reſpects, is defective in its moſt eſſential lineaments. Too many, it is true, in this licentious age, ſeem to look on piety rather as a weakneſs than as a perfection; and would think themſelves degraded, if they were ſurpriſed in the poſture of devotion: but ſurely this is an unaccountable depravity, I do not ſay of intellect, but of ſentiment and taſte. Can it poſſibly be below the dignity of the higheſt and moſt accompliſhed of men to feel their dependence on Almighty God, or their obligation to acknowledge that dependence? This abſurd affectation of ſelf-ſufficiency, this exalting of ourſelves above omnipotence, would, even in the nobleſt of created beings, be an equal inſtance of ſin and folly; but in ſuch an inſignificant creature as man, it denotes a degree of ſottiſh ſtupidity, to which language cannot furniſh a name."

ART.

ART. 27. *A Sermon preached at the Close of a Series of Lectures on the Signs and Duties of the Times, continued for nearly three Years in the Metropolis, by a Society of Clergymen: published at the unanimous Request of the Society. By Thomas Scott, Chaplain to the Lock Hospital.* 8vo. 31 pp. 9d. Seeley, &c. 1802.

This is the last of a set of lectures, of which we noticed the first in our 15th vol. p. 691. We do not know that any others have been published. At p. 5, the design of the society is thus explained.

"At this crisis;" namely, during the alarm and danger of the war, "the society, which is this day dissolved, was first formed; a small number of clergymen in the metropolis, in the habits of friendly unrestricted intercourse on such subjects, entered into a resolution to assist each other in endeavouring to stir up their congregations. 1. To personal self-examination, repentance, and religious diligence. 2. To use their influence in checking the progress of infidelity, impiety, and vice; and promoting scriptural christianity, in their families and among their connexions. 3. To pray constantly for the nation, and for the church of God, that is among us: and also, as connected with these ends, to strengthen, as far as our little influence would extend, the hands of our governors: and to exhort the people "to fear God, and honour the king; and not to meddle with those who are given to change."

"But, while we confined our exhortations to our own people, it occurred to us, that we might be considered merely as delivering a private opinion, which would be but little regarded: in order therefore to impress the minds of our several congregations more deeply, with the conviction that we were entirely agreed in our opinion on "the signs and duties of the times;" we formed the plan of preaching on the subject at stated seasons for each other. This has been continued for a considerable time: and by private addresses and some publications, we have endeavoured to stir up our brethren, both in London, and through the land, to join with us in these exertions; especially in constant united prayer for the land, and for the church of God."

This design was unquestionably pious and laudable; and the second paragraph assigns a reason of some strength for that to which we formerly objected,—the preachers quitting the parishioners properly under their charge, to address themselves in turn to other flocks.

Mr. Scott rejoices, at p. 17, "that the number of those who *call themselves* evangelical ministers, is rapidly increasing in the church." To preach what is truly evangelical is the highest praise; but for certain preachers to assume that title to the exclusion of their fellow-ministers, savours more, we think, of spiritual pride, than of Christian humility. With these exceptions, we pronounce Mr. Scott's discourse to be a pious, animated, and useful exhortation.

ART.

ART. 28. *A ſerious Call to a conſtant and devout Attendance on the ſtated Services of the Church of England; in an Addreſs from a Clergyman to his Pariſhioners. By the Rev. Thomas Robinſon, M. A. Vicar of St. Mary's, Leiceſter.* 12mo. 34 pp. 6d. Rivingtons. 1803.

This is a plain, but ſoundly argumentative and animated exhortation, to a ſtedfaſt adherence to our eſtabliſhed church. Sentiments and declarations, like the following, ſhould conciliate favourable attention from perſons of every religious perſuaſion.

"My principal concern is with you, over whom I am appointed. I deſire to ſtir up no contention with others: I caſt no reproaches upon thoſe, who from conſcientious motives ſeparate from our communion, and with quietneſs and peace purſue their own plans: I will enter into no altercations, or anſwer the idle cavils of ſuch, as delight in ſtriſe. But being a churchman on full examination and from ſerious conviction, I am ſolicitous that you ſhould enter into my views, and that all cauſe of diſſention being removed, we may join with life and vigour in the ſame ordinances, and "with one mind and one mouth glorify God." I would therefore engage your attention in this addreſs, not only as a preacher of Chriſtianity, but as a miniſter of the eſtabliſhed church, preſiding over you for your ſpiritual inſtruction, and "watching for your ſouls." I will freely aſſign what appear to me very ſtrong reaſons for conformity, and leave them to your mature deliberation, intreating that they may regulate your conduct, only ſo far as you perceive their ſtrength and importance. But weigh them with candour and ſerioufneſs: and though each one may not impreſs your mind with equal force, yet taken together I truſt they will produce the deſired effect." P. 5.

The reaſons aſſigned are, 1. That the church of England is truly apoſtolical, in her form of government, and ſervices, and doctrines. 2. That the book of Common Prayer is truly excellent. 3. That a man owes it to his country, to comply with its ordinances, when they are not contrary to a good conſcience. 4. That ſtrong objections exiſt againſt a *different* eccleſiaſtical eſtabliſhment. And, laſtly, That where there is no juſt cauſe for ſeparation, ſchiſm is ſinful. This little book may be read with good effect by all candid diſſenters, and by lukewarm and wavering churchmen. In one ſentiment, we do not concur with the author; that "the church is rent, and lies bleeding on the ground." P. 29. That it is aſſailed, and endangered by ſome falſe friends, as well as by avowed enemies, we acknowledge with great concern; but it is ſtill erect, and dignified; and we truſt it will ſo continue, by the favour of Divine Providence, as long as its prelates and miniſters in general ſhall continue to adorn it, which they do in the preſent day, by their piety and learning.

ART. 29. *The Importance of re-conſidering our Baptiſmal Vow. By J. Tonge. Second Edition.* 12mo. 45 pp. 6d. Poole, Taunton; Croſby, &c. London. 1801.

Sponſors, we fear, are too generally inattentive to their ſolemn charge. They plead, that parents are the fitteſt inſtructors of their children;

children; and that only in case of their death, or neglect, or inability to teach, the aid of a sponsor is necessary. Nothing, surely, of this sort appears in the office of baptism, or in any history of it which has come to our knowledge*. Mr. Yonge has thought, and acted, much more correctly: "My dear young friend, (he says) though you have had the advantage of a good education from your excellent parents, I cannot think myself absolutely discharged from the important trust I took upon me, when you first entered the Christian church."—"I think it my duty, before I resign you to yourself, to point out to you the several articles of faith and practice contained in that vow, which I took in your name when you were an infant, and which you will soon ratify and take upon yourself." P. 3. He then takes a view of the baptismal service; deducing from it "the whole of the obligations of a Christian." We are glad to see a second edition of this little tract; and we advise the author, in another, to reconsider his very *general* interpretation of the third Commandment; and two lines at the bottom of page 40, &c. We strongly recommend Mr. Yonge's example to the attention of those sponsors, who could hardly give a positive answer, if they were asked, whether the young persons for whom they were sureties had received a Christian or a Pagan education.

ART. 30. *An Apology for Sunday Schools. The Substance of a Sermon, preached at Surry Chapel, February 22, 1801, for the Benefit of the Southwark Sunday Schools: with incidental Remarks on the late Charge of the Right Rev. the Lord Bishop of Rochester. By Rowland Hill, A. M.* 8vo. 44 pp. 1s. Williams. 1801.

When a book has, in any respect, a pernicious tendency, instead of analyzing and appreciating its contents, we sometimes only expose that tendency, and warn our readers against wasting their money and time by the purchase and perusal of it. Thus we must deal with Mr. Rowland Hill's sermon.

This publication might have been entitled, An Invective against the Clergy. We find an advertisement, a dedication, a sermon, and copious notes. Every part abounds with calumnious abuse of the Ministers of the established church: "not many of whom, (Mr. H. says) I am sorry to observe, are willing to exert themselves beyond the obligations of their official routine of duty." Now, there are several thousands of these ministers; and it is scarcely possible that this

---

* Wheatly is inconsistent on this subject. At p. 315, edit. 1794, he says, "the church makes provision, that if the parents should be negligent, or if it should please God to take them to himself before their children be grown up, there yet may be others upon whom it shall lie to see that the children do not want due instructions, by means of such carelessness, or death of their parents." But, at p. 338, we read with more satisfaction; "how ridiculous for those who have taken this duty upon them, to think they can shake off this charge again, and assign it over to the parents. But yet this is frequently the custom of this licentious age."

preacher

preacher ſhould know a hundredth part of them. Perhaps he has looked about him diligently for the leaſt reſpectable among them. *Our* acquaintance is with thoſe of the oppoſite character; and we know many, very many, whoſe whole lives are paſſed in the diſcharge, firſt of their official and bounden duty; and then of moſt uſeful and important offices, undertaken voluntarily, and performed moſt aſſiduouſly, and gratuitouſly. If Mr. Rowland Hill calls the uttering of groſs ſlanders *preaching the goſpel*, we can only ſay, that it is preaching the goſpel of peace and love, with the ſcalping ferocity of a Chickſaw or Cherokee Indian. Such was the *pure* ſpirit of the Puritans of old, whoſe merits were ſeen in their works.

POLITICS.

ART. 31. *The Criſis of the Sugar Colonies, or an Inquiry into the Objects and probable Effects of the French Expedition to the Weſt Indies, and their Connection with the colonial Intereſts of the Britiſh Empire. To which are ſubjoined Sketches of a Plan for ſettling the vacant Lands of Trinidada. In Four Letters to the Right Honourable Henry Addington, Chancellor of the Exchequer, &c.* 8vo. 222 pp. 5s. Hatchard. 1802.

The variety of important matter contained in the work before us, as well as the ability diſplayed by the author in diſcuſſing it, would warrant, and indeed ſeems to demand, a fuller examination than our limits will allow. *The Criſis of the Sugar Colonies* was known to us by reputation, before it fell into our hands, and its general merit does not belie the favourable character it had obtained.

Unlike the majority of thoſe who publicly addreſs a miniſter, this author begins with a liberal and candid compliment to the commencement of his adminiſtration. The peace, generally conſidered, is mentioned with approbation; but our attention is drawn to a ſerious danger, of which (ſays the author) "it has quickened the approach." This danger he thinks likely to ariſe from the French expedition to the Weſt Indies; and he propoſes to enquire,

Firſt, What are preſumably the objects of that expedition?

Secondly, What conſequences intereſting to Great Britain are likely to reſult from it?

"Laſtly, What meaſures does the probability of ſuch conſequences demand from the prudence of the Britiſh Government?

To follow the writer with accuracy through the diſcuſſion of theſe widely extended topics, would require conſiderable ſpace. Suffice it to ſay, that on the firſt queſtion he is decidedly of opinion, that the intention of the French Conſul is "to reſtore the old ſyſtem of negro ſlavery in St. Domingo, and in the other colonies wherein it has been ſubverted." Subſequent events appear to confirm this opinion. Indeed, if we miſtake not, an expreſs decree of the French Government has ſince re-eſtabliſhed the ſlavery of the negroes in St. Domingo, and the other countries where they had been emancipated. The nature of this ſlavery is very clearly and forcibly ſtated by the author, as well as the

the revolution which has, in this reſpect, taken place in moſt of the French colonies, and its effects in diminiſhing their cultivation and produce.

But a more material queſtion to Great Britain is diſcuſſed in the ſecond and third of theſe Letters, namely, "what conſequences intereſting to her are likely to reſult from the Weſt India enterpriſe of the Republic?

In examining this queſtion, the author firſt argues (what the event has ſince ſhown) that the negroes who have taſted freedom will not endure to return to their former ſtate of ſlavery. In this part, the ſituation of the field negro in the Weſt Indies is well contraſted with that of the pooreſt and moſt dependent peaſant in Europe. The author, then, ſuppoſing that the counter-revolutionary project of the Chief Conſul will excite in the great body of the negroes a determined *inclination* to reſiſt, proceeds to enquire, "what are their *means* of reſiſtance?" Here he ſtates the various advantages which negro ſoldiers poſſeſs above European armies in Weſt Indian warfare. Of theſe, no Britiſh officer or ſoldier who has ſerved in thoſe regions can be ignorant; and we have already ſeen the effects, in the rapid diminution of the French troops employed on the expedition in queſtion. After diſcuſſing this point at large, and with conſiderable ability, the author conſiders the probable effects of a failure in this undertaking; and next, what conſequences are likely to flow from the oppoſite event of its ſucceſs. The eſtabliſhment of a negro ſtate, or even a community of free negroes, under the government of France, he conſiders (conformably to the general opinion) as likely to prove fatal in its conſequences to our ſugar colonies. Strong reaſons, no doubt, appear to juſtify this concluſion: yet, in our opinion, for reaſons too long to be here explained, even this alternative, or at leaſt that of a negro government, is the leaſt dangerous of the two propoſed.

The author next ſuggeſts, that between the entire ſucceſs of the plans of France, and the total ſubverſion of her authority, there is a middle iſſue, "that of a compromiſe, by which the ſovereignty of the republic may be acknowledged, and negro liberty at the ſame time maintained." The probability of ſuch an event, and the great danger that would thence ariſe to our colonies, are clearly evinced, and well deſerve the attention of government; for, although the violent and treacherous proceedings of the French in St. Domingo ſeemed to have produced a war of extermination; yet, by the lateſt accounts, the conduct of their preſent commander has an evident tendency to an amicable ſettlement. It is however ſuppoſed, for argument's ſake, by this writer, that negro bondage is completely reſtored. This he alſo deems highly dangerous to our Weſt India poſſeſſions, owing to the great permanent force which the French muſt, in that event, neceſſarily maintain. "Draughts that would hardly be miſſed from ſuch an eſtabliſhment would," he obſerves, "be adequate to overpower the ſtrongeſt garriſon we ever maintained during peace in the largeſt of our iſlands." Theſe alarming circumſtances are diſcuſſed at large, and placed in many ſtriking points of view. "How then," the writer aſks, "are theſe great public dangers to be averted?" He argues, and certainly with great apparent reaſon, that our army, and

even

even our navy, is inadequate to the purpose. This consideration leads him to the last, but not least important, part of his task, namely, the enquiry, what measures these projects should suggest to the prudence of the British Government? He first recommends to the minister, a sincere and exact neutrality in the contest then about to take place in St. Domingo. He next recommends, for the defence of our own islands, a measure which he admits to be liable to some serious objections, and depends chiefly on the ground of necessity; it is, "the raising and maintaining of a large body of negro troops in Jamaica, and our other islands." Allowing the danger of such an establishment, in the present state of those islands, he yet ventures to hope, that, if successful, it would "gradually tend to the amelioration of the social edifice, by softening the prejudices which stand in the way of improvement, and by giving such internal means of supporting a vigorous police, as might lessen the danger of innovation." In this part of the work, the author strenuously urges the abolition of the slave trade, as a preparatory step to that reformation in the condition of the negroes which he suggests; and maintains, by arguments which we deem incontrovertible, the right, as well as the power, of Great Britain to enforce it.

The last, and certainly an important consideration, suggested by the author, is the state of the newly acquired island of Trinidada, and the peculiar dangers to be apprehended from the cultivation of that island by slaves, as it is almost entirely surrounded by French and Dutch colonies. These dangers he shows to be highly formidable; and endeavours to convince the minister, and even the West India planters, that the security of our old islands would be materially endangered by such a colonization of Trinidada as would weaken its internal means of defence, and render a considerable and permanent force, both naval and military, necessary to its preservation. The importation and employment of *free* negroes in that colony is therefore earnestly recommended, as the only effectual means of defending it hereafter against invasion.

On the momentous questions discussed in this work, we shall not undertake to give a positive opinion; but the considerations here submitted to the minister are certainly of high importance; and the dangers which the author apprehends, from a continuance in the present system (and still more from the extension of it to our late conquest) are so truly formidable, that even the hazardous mode of defence proposed by him appears more desirable, than an adherence to that system, which is equally condemned by policy, humanity, and justice.

ART. 32. *The Possession of Louisiana by the French considered, as it affects the Interests of those Nations more immediately concerned, viz. Great Britain, America, Spain, and Portugal. By George Orr, Esq.* 8vo. 45 pp. 1s. Ginger. 1803.

We have already had occasion to notice a political Essay by this writer, on the subject of Malta; which did not appear to us to contain any very ingenious remarks, or to convey any original information. The publication before us is nearly of the same character, being almost wholly

wholly compoſed of trite and ſuperficial obſervations reſpecting the conſequences that may ariſe from the ceſſion of Louiſiana to the French, and the means thereby afforded them of overthrowing the Spaniſh and Portugueſe empires in America, and of annoying, if not ſubjugating the North American States. The intereſt of thoſe ſtates is very properly ſhown by this author to be in uniſon with that of Great Britain, and an union of councils is conſequently recommended. This is by far the moſt uſeful (we had almoſt ſaid the only uſeful) part of the work. We do not require to be told, that "all the different factions that have ruled over France ſince the Revolution have invariably agreed in one object, that of aggrandizement," nor that the dominions of that heterogeneous Republic (as the author calls it) "have been greatly enlarged and concentrated," nor that "the navy of Great Britain is the bulwark of her ſafety and proſperity," nor the melancholy truth, that "the French are not to be truſted," &c. It is, however, a new information to us, that "Seneca wrote before the birth of Chriſt" (p. 15) and that "Lycurgus was legiſlator of the *Athenian* republic" (pp. 41 and 42). Gentlemen ſhould *read* before they attempt to write. This author is, however, to be commended for good intentions. He has pointed out ſome evils likely enough to happen from the acquiſition of Louiſiana by the French; but how that acquiſition is to be prevented, he has not told us; nor, except the ſuggeſtion of an union with the American States (which is expreſſed in rather vague terms) has he propoſed any effective remedy.

ART. 33. *A Poſtſcript to Thoughts on the late general Election, as demonſtrative of the Progreſs of Jacobiniſm.* 8vo. p. 103 to 131. 1s. Rivingtons, &c. 1803.

Whoever undertakes to expoſe the machinations of Jacobiniſm, is certain to encounter Jacobinical ſlanders. This has been the caſe of Mr. Bowles, whoſe pamphlet on the late general election (noticed Brit. Crit. vol. xx. p. 543.) has expoſed him to virulent abuſe, accompanied with direct and daring denials of his principal aſſertions reſpecting the Nottingham election. But, as he juſtly obſerves, "the defenders of ſocial order muſt not ſuffer themſelves to be intimidated, by any menaces, from expoſing the deſigns, the artifices, and the baſeneſs of their opponents. They muſt not be deterred from the proſecution of a juſt and weighty charge, by falſe and calumniating accuſations againſt themſelves."

In conſequence of this reſolution, theſe contradictions and theſe attacks have only led him to inveſtigate more minutely the caſe of Nottingham; and his enquiries, he here declares, have not only fully eſtabliſhed his aſſertions, but greatly aggravated the picture which he drew. It appears, that if the Nottingham Goddeſs of Reaſon was not actually naked, ſhe was in a ſtate of moſt indecent expoſure, and that ſhe was attended by twenty-four women, whoſe appearance was extremely immodeſt. "It is now," he tells us, "an hiſtorical fact, that in a populous town, in the very heart of Great Britain, amidſt thouſands and ten thouſands of ſpectators, a ſcene has taken place the very deſcription of which tranſports the

mind inſtantaneouſly to the worſt periods of the French Revolution; a ſcene in which a tree of liberty, a republican tri-coloured ſtandard, and French national cockades were publicly exhibited,—in which revolutionary airs were played and ſung,—in which a Goddeſs of Reaſon walked in ſolemn proceſſion; and which was crowned by a well-known ceremony at Nottingham, that of planting the tree of liberty, around which the Jacobinical mob exultingly danced, vociferating, "We'll down with all kings, and millions be free!" P. 109. To complete the glory of Jacobiniſm, the day was the 14th of July, and the whole was united with direct celebration of the ſavage triumphs of that day.

A great part of theſe facts is now eſtabliſhed by judicial proof, in the report of the committee on the Nottingham election, and the proceedings of Parliament on the ſubject mark the neceſſity of putting even the magiſtrates of that corrupted town under extraneous reſtraint. Mr. Bowles has ſhown that the place has been long reduced to a ſtate of the utmoſt depravity, religious and political: that this has ariſen from the aſcendency of diſſenters in the corporation, who make the being a member of the church of England a diſqualification, inſtead of, what the laws and conſtitution make it, a qualification for magiſtracy: and he takes a juſt occaſion to remark on the ſalutary tendency of the teſt laws, the relaxation of which have led to theſe deplorable miſchiefs.

Mr. Bowles's tract and poſtſcript are documents not to be diſregarded; nor are theſe proofs of the invincible pertinacity of Jacobiniſm to be ſlightly conſidered. To theſe wretchedly depraved Engliſhmen the example of France is totally loſt. Its murders, its miſeries, its agonizing groans, its everlaſting diſgrace, all theſe things are held up to an infatuated Engliſh mob as ſubjects of triumph: and while France, from diſmal experience, from its northern ſhore to the mouths of the Rhône, from the Loire to the Alps, execrates Jacobiniſm, there are Engliſhmen baſe and mad enough to think it a convenient engine of oppoſition to government, and in that application at leaſt deſerving of encouragement.

ART. 34. *A Letter addreſſed to the Citizens of London and Weſtminſter; ſuggeſting Improvements in the Police, congenial with the Principles of Freedom and the Conſtitution. By T. Colpitts.* 8vo. 34 pp. 1s. Jones. 1803.

The author of this treatiſe ſets out upon a good principle, namely, that "inſtead of attempting to follow the progreſs of vice in London by terror, we ſhould arreſt its progreſs by meaſures of reform." If, however, by the word *terror* is meant "*vigilance* in detecting and ſecuring offenders," we do not feel ourſelves inclined to recommend any abatement of thoſe exertions of the police, which have hitherto ſecured generally, though not univerſally, a protection to the lives and property of our fellow-ſubjects. Some ſtrong objections, however, to the mode ſuppoſed to be practiſed by the police-officers, of becoming acquainted with ſuſpicious perſons, and waiting till they can be detected in crimes of the higheſt nature, in order to ſecure a reward on their conviction, are ſtated. This practice, we agree, ſhould

be attentively conſidered by the magiſtrates, and, if poſſible, aboliſhed. Yet we much doubt whether it is practicable, in this great metropolis, to render conſtables, choſen annually from among the reſpectable inhabitants of each pariſh, completely adequate to the duties now performed by the police-officers, whom this author propoſes to diſcard.

Other regulations propoſed by this writer may, we think, be found extremely difficult, if not wholly impracticable; ſuch as, "that every inhabitant ſhall be obliged * annually to give a liſt of his family and inmates to the conſtable of his diſtrict; and that the conſtable ſhould viſit each houſe, and ſee each inhabitant, as ſoon as he is inducted into his office; that no occupant of a houſe ſhould take in a ſtranger, *even for a night*, without ſuch ſtranger appearing before the conſtable, or his aſſociate, or the ſuperintendant of the watch-houſe; and alſo, that the police ſhould, on preſentment and conviction for a diſorderly houſe, enter into poſſeſſion, let, and otherwiſe manage it, for three years." Theſe propoſitions appear to us liable to as ſtrong objections as thoſe of Mr. Colquhoun, to which this writer objects. The author's remarks, however, reſpecting the licences to public-houſes and gin-ſhops, ſeem to be juſt; and his work, upon the whole, will deſerve the attention of thoſe who ſhall turn their thoughts to the deviſing of new regulations on this important ſubject.

MISCELLANIES.

ART. 35. *The Plays of King Lear and Cymbeline, by William Shakeſpeare. With Notes and Illuſtrations, ſelected from the various Commentators, and Remarks, &c. by the Editor. The Second Edition, In two Volumes.* Crown 8vo. 12s. Lackington and Allen. 1801.

In our ſixth volume, p. 299, will be found an account of the former edition of theſe two plays, which is there attributed to a gentleman of Dublin, whoſe name is Eccles. As that information has never been contradicted, we ſuppoſe it to be accurate. It appears to us that the preſent is not properly a new edition, but a *rifattimento* of the former. The title-pages are new; a part of the general Preface has been reprinted, and an Appendix has been added to the firſt volume, of 34 pages; and to the ſecond, of 37, beſides a poſtſcript. The muſic of "Hark the Lark," by Dr. Cooke, and two ſettings of "To fair Fidele" are alſo prefixed to the play of Cymbeline, which we believe were not there before. We do not find any intimation that the editor thinks of proceeding with any other plays; and indeed as we before intimated, his method ſeems too copious to admit of it. Beſides which, his plan of changing the arrangement of acts and ſcenes is not ſuch as could be adopted with ſucceſs, in a general edition of Shakeſpeare's plays. It is too great a liberty to take with a text deſigned for peruſal only. In fitting his dramas for the ſtage, licenſes of that and other kinds are allowed, and often appear even neceſſary;

* It ſhould be much oftener to make it effective,

but, in the cloſet, an edition which materially differs from the uſual arrangement muſt be productive of much inconvenience, eſpecially in conſulting paſſages. Our former article on theſe plays was written when Ireland's pretended diſcoveries reſpecting Shakeſpeare had juſt been announced, and had not yet been examined.

ART. 36. *An Account of the Inſtitution of the Society for the Eſtabliſhment of a Literary Fund; Conſtitutions of the Society, the Anniverſary Poems of the preſent Year: a Liſt of the Subſcribers, and the Caſh Account of the Fund.* 8vo. 68 pp. Printed for the Society, by Nichols. 1803.

The great increaſe and very flouriſhing ſtate of this moſt benevolent inſtitution, which we have noticed periodically from its origin, will give pleaſure to every conſiderate reader. From the relief of a ſingle caſe, by the application of ten guineas, in the year 1790, it has ariſen to 41 caſes amounting to 357l. in the year ending with April, 1803. A donation of 477l. 19s. 6d. has lately been received from Hyderabad: and the executors of the late Iſaac Hawkins, Eſq. (Mr. J. H. Browne, and Mr. Giſborne) have transferred 100l. ſhort annuities for ſix years, to the truſtees of the ſociety. Theſe large contributions are judiciouſly added to their permanent fund.

A moſt laudable delicacy is uniformly obſerved by the committee of the ſociety, with reſpect to the perſons relieved, but they have thought it allowable to mention, that a ſon of the late tranſlator of the Luſiad, Mickle, and the family of that diſtinguiſhed and original poet Burns, have been among the objects of their care. It is delightful to read ſuch records of judicious benevolence.

The poems ſpoken at the anniverſaries in 1802 and 3 are as uſual ſubjoined to the report, and the principal names appearing to them, are thoſe of Boſcawen, Fitzgerald, and Birch. Mr. Rough alſo contributed an Ode in 1802, which is not deficient in ſpirit.

ART. 37. *Invincible Standard. Falſhood and Malignity detected and expoſed, in a Vindication of the Forty-Second Royal Highland Regiment, againſt the Pretenſions of Mr. William Cobbett, and the Claims of Anthony Lutz.* 8vo. 54 pp. 2s. Ginger. 1803.

The controverſy which gave riſe to this pamphlet (reprinted from the newſpaper called the PILOT) is a ſtrong inſtance of the inequalities and inconſiſtency of human nature: for what impartial mind but muſt obſerve with ſurpriſe and regret, men capable of the moſt glorious actions, yet tarniſhing their luſtre by petty jealouſies and idle diſputes? We will not diſguſt our readers by dwelling on a topic which they muſt have ſeen argued and re-argued, examined and diſcuſſed, in all the public prints of the day. It is admitted on both ſides, that every regiment of the Britiſh army, engaged in the ſucceſsful battle of the 21ſt of March (1801) behaved with undaunted and ſteady valour: it is alſo admitted, that no particular merit attaches to the capture of an enemy's ſtandard (which may be a fortuitous circumſtance) if there is other ſufficient evidence of good conduct in the corps or individual who took it. From the title of the pamphlet before us, we ſuppoſed the

the writer's object was to ſhow the falſehood of that claim which had been preferred in behalf of Anthony Lutz to the honour of having taken the ſtandard in queſtion. All, however, that this author attempts to prove (and we think he does ſhow it to a great degree of probability) is, that the ſtandard brought by that ſoldier to head-quarters, was the ſame which had been before taken and loſt by the 42d regiment. Of the gallant conduct of that regiment no man entertains the leaſt doubt; but when ſuch diſtinguiſhed honours were paid to them, not for their general conduct alone, but for the capture of that ſtandard which they had afterwards *loſt*, and when the public language of their friends and countrymen *ſeemed* to aſcribe almoſt the whole credit of the victory to them, who only deſerved to ſhare it with other corps, it can hardly be matter of wonder, that the claim of a friendleſs foreigner to the honour (ſuch as it was) which his valour had merited, ſhould find warm, and from intemperate perſons, even intemperate ſupport. Whatever vehemence of expreſſion, however, may have been uſed on the other ſide, is amply retorted by the writer before us. He has, nevertheleſs, the candour to admit, contrary to Serjeant Sinclair's narrative, that Lutz may be preſumed to have *retaken* the ſtandard from the enemy, and not (as was unjuſtifiably alledged in that narrative) have *picked it up*. Here then we think the controverſy at an end. The writer before us, ſo far from having proved the *falſhood* of his antagoniſt's ſtory, in a great degree confirms its truth. As to the *malignity* of which he complains, it will ſurpriſe few readers.

ART. 38. *An Eſſay on the Character and Doctrines of Socrates.* 4to. 22 pp. 1s. Slatter and Munday, Oxford. 1802.

From a very ſhort Preface, or rather Advertiſement, prefixed to this Eſſay, it appears to have been preſented among the exerciſes offered for an academical prize. In that point of view, it appears a very creditable compoſition; but, as offered to the world at large, on the general grounds of publication, it does not ſeem likely to command attention, or to form the foundation of a permanent fame. It ſhould be obſerved, however, that there is no deſign of appealing from the deciſion of the academical examiners. "Their perſonal ignorance of the candidates, and their acknowledged learning," the author allows, "make partiality impoſſible, and an appeal abſurd." He only intimates an opinion, that the Eſſay is perhaps more calculated for publication than for recital. It is calculated certainly to prove ſome talent for reading and reflection in the author, and ſo far its appearance may be ſatisfactory to his friends; but that it is particularly formed to intereſt or to edify the public, is more than we can ſay.

ART.

ART. 39. *A Letter to the Right Hon. Henry Addington, Chancellor of the Exchequer, &c. on the Eſtabliſhment of Parochial Libraries, for the Benefit of the Clergy. By a Kentiſh Clergyman, Author of Thoughts on the Preliminary Articles of Peace, &c.* 8vo. 33 pp. 1s. 6d. Rivingtons. 1802.

The object of this public ſpirited and benevolent writer is to give the clergy "a free and eaſy acceſs to a proper collection of books; the advantages of which to them, and conſequently to the public, he ſtates in ſtrong, and we think juſt, terms. The ſpace of four years, the time uſually ſpent by young men at the Univerſity, previous to their entering into holy orders, is (he obſerves) barely ſufficient for the acquiſition of the outlines of that general knowledge, without which no profeſſional ſtudy can be proſecuted with ſucceſs." The ill conſequences of the mind being thus checked in its progreſs, are, in his opinion, that "it falls a prey to languor and deſpair, and ſinks to the common level." Several other diſadvantages to the clergy, ariſing from the want of acceſs to books, are alſo enumerated. The author, however, admits that many of them, from poſſeſſing handſome fortunes, or from having continued longer at College, or from reſiding in or near large towns, have opportunities of acquiring extenſive erudition; but theſe, though many numerically conſidered, he deems but few in compariſon with the numbers who are expoſed to all the evils which have been mentioned. To remedy theſe evils, his plan is that a fund for the purchaſe of books ſhall be raiſed either by a parochial tax, or paid out of the general ſupply voted for the public ſervice;" "that for the reception of the libraries thus furniſhed by the public, commodious places ſhall be prepared at the expence of each pariſh; at whoſe expence likewiſe all additions in future ſhould be made, on a mandate being received from the biſhop, ſpecifying the books to be added."

To provide for the preſervation of theſe libraries, he propoſes to make the incumbents reſpectively anſwerable for any injury that may happen to them. He alſo propoſes, in order that the libraries may be kept in order, that they ſhould be periodically viſited by perſons appointed by the Biſhop.

Unqueſtionably in many pariſhes, and to many incumbents, or their curates, ſuch a library as is here propoſed might be a great acquiſition. We fear, however, that the preſent ſtate of the public revenue and expenditure would be thought not to allow the appropriation of half a million (the ſum required in this author's opinion) to any ſpeculative advantage; and a new parochial tax for this purpoſe would fall heavy on ſome pariſhes, and create much diſcontent. Other difficulties occur to us, and probably will to our readers. Yet a plan ſo well intended deſerves, at leaſt, a candid and mature conſideration.

ART. 40. *An Appeal to the Right Reverend Archbiſhops and Biſhops of the Church of England.* 8vo. 16 pp. 6d. Hatchard. 1803.

We ſhould probably paſs this tract in ſilence, but that we think it right to declare our entire ignorance of its author. The praiſes it beſtows

ſtows upon us command ſilence from our modeſty; and the cenſure it paſſes upon thoſe whom we have uniformly refuſed to attack, makes the ſame demand upon our conſiſtency. We ſhall therefore ſay no more upon the ſubject.

ART. 41. *Eighteen Converſations in Italian, French, and Engliſh, in which the moſt neceſſary Words uſed in familiar Converſation are introduced. Carefully reviſed, corrected, and improved by an Engliſh Tranſlation. In two Volumes. By G. Grimani, Teacher. Second Edition.* 12mo. 10s. 6d. Dulau and Co. 1803.

If we noticed the former edition of this work, of which we feel much convinced, there is ſome fault in our references, which prevents us from turning back to that critique. The improvement in the preſent edition is conſpicuous in the form of the work, which is very neat; and in the number of converſations, which are increaſed from twelve to eighteen. The moſt important of the additional dialogues are the three laſt, on the Hiſtory of England, on the Hiſtory of France, and on thoſe of Greece and Rome. We regard the improvements in the preſent edition, as a proof that the plan was found uſeful in practice, and that the execution was deemed creditable to the author.

ART. 42. *L'Italie et L'Angleterre chacune dans un des ſes Enfans.* Crown 8vo. 26 pp. 2s. Clarke, 1802.

This is a ſhort but neat and ingenious compariſon between the talents of Michael Angelo and thoſe of Shakeſpeare. The author conſiders the age of the Medicis, or the ſixteenth century, as the moſt intereſting period in the annals of the world, and theſe two great men as the moſt diſtinguiſhed for genius within that period. In their different departments, he conſiders them as equal in point of ſublimity, but gives the palm of variety and pathos to Shakeſpeare. If the author be a Frenchman, (which from his ſtyle we much doubt) we congratulate him on his exemption from thoſe narrow and illiberal prejudices which have led ſo many writers of his nation to depreciate our great dramatic poet. The tract has another general title, "Michael Ange en rapport avec Shakeſpeare."

ART. 43. *Practical Arithmetic, or the Definitions and Rules in whole Numbers, Fractions, vulgar and decimal, exemplified by a large Collection of Queſtions relating to Buſineſs; including Rules and Examples of mental Calculations and Abbreviations in moſt Parts of Arithmetic: the Whole combining Theory with Practice. With Notes. Adapted to the Uſe of young Ladies as well as young Gentlemen. By J. Richards.* 12mo. 156 pp. 2s. 6d. Birmingham printed; Seeley, London. 1803.

We ſhould not have ſuppoſed that elementary works of this kind could be wanted; but as they are always in uſe, the ſupply muſt be proportionable. The part reſpecting mental calculations appears to us to be new. The reſt is conciſe, and apparently ſimple, &c. The examples are numerous.

ART.

ART. 44. *Maternal Inſtruction, or Family Converſations on moral and entertaining Subjects, interſperſed with Hiſtory, Biography, and original Stories, deſigned for the Peruſal of Youth, &c. By Elizabeth Helme, Author of Inſtructive Rambles in London, &c.* 2 Vols. 12mo. 6s. Longman and Rees, 1802.

The name of this author has ſeveral times appeared in our pages, and always, we believe, accompanied with commendations of her diligence, ingenuity and good principles. There is ſomething in the plan of the preſent little work particularly pleaſing. It conſiſts of converſations between a mother and her children, the ſubjects of which are abundantly various, but all tending to convey ſome uſeful information or edifying leſſon; and the ſtyle of them is well calculated to attract the attention of young readers. The firſt volume contains 14, the ſecond 11 converſations. Mrs. Helme has evidently examined many hiſtorical and other works to find materials for her purpoſe, and appears to have ſelected them with judgment. It is with great pleaſure that we recommend a work the deſign of which is ſo ſenſible, and the execution ſo ſatisfactory.

FOREIGN CATALOGUE.

FRANCE.

ART. 45. *Eſſai ſur l'hiſtoire générale des mathématiques, par* Charles Boſſut, *membre de l'Inſtitut national de France, des académies de Bologne, de Péterſbourg, de Turin, &c.* 2 Voll. in 8vo. Paris.

The author of this intereſting work divides his ſubject into four ages. In the firſt are preſented ſuch notices as could be obtained on the firſt origin of mathematics, which are followed by an account of their rapid progreſs among the Greeks, and laſtly, of their languiſhing ſtate to the time of the deſtruction of the ſchool of Alexandria. The ſecond exhibits them revived and cultivated by the Arabs, together with whom they paſſed into ſome parts of Europe, from whom they were afterwards diſſeminated among the moſt conſiderable people of this continent; this ſecond age reaches nearly to the cloſe of the fifteenth century. The third age brings us to the diſcovery of the Analyſis of Infinites. From hence commences the fourth and laſt period.

We ſhall juſt remark, that the moſt celebrated mathematicians of the two firſt ages flouriſhed nearly together. The firſt of theſe, the duration of which is 1176 years, beginning with *Thales*, comprehends within the ſpace of a ſingle century, *Euclid, Eratoſthenes, Archimedes, Apollonius, Alfraganus, Thebit, Albategnius*, who do the greateſt honour to the ſecond, were alſo contemporaries. The two laſt have likewiſe abounded ſtill more in eminent men in this department of ſcience.

In

In the third age, the names of *Copernicus*, *Tycho-Brahé*, and *Kepler*, among the aſtronomers, are peculiarly diſtinguiſhed; as are alſo, among the geometricians, thoſe of *Vieta*, *Neper*, *Harriot*, *Galileo*, *Deſcartes*, *Roberval*, *Paſcal*, *Fermat*, *Wallis*, *Barrow*, and *Huygens*.

The fourth age opens with *Leibnitz* and *Newton*, and with an invention which changes the appearance of all theſe ſciences. It is hardly neceſſary to add, that we mean that of Fluxions. Scarcely had this diſcovery been announced, but the two brothers, *John* and *James Bernouilli*, ſignalized themſelves by the numerous applications which they made of it to the ſolution of the moſt difficult problems. The hiſtory of this diſcovery, and of the diſputes occaſioned by it between *Newton*, *Leibnitz*, and their partiſans, forms in the work a kind of dramatic ſcene, introduced with great art, and drawn up in a very animated ſtyle.

Nor do the rival efforts of the three leading geometricians of the eighteenth century, *Euler*, *D'Alembert*, and *Clairaut*, excite a leſs lively intereſt. As a ſpecimen of this work, we ſhall here cite a compariſon made by the author between *Clairaut* and *D'Alembert*.

" Quelques diſciples de Clairaut, un peu trop zélés pour la gloire de leur maître, allèrent juſqu'à dire que ſa ſolution du problême des trois corps, avoit ſur toutes les autres un avantage particulier, qui la rendoit ſeule facilement applicable au mouvement des comètes.

" Cette aſſertion que Clairaut avoit la foibleſſe d'appuyer ſourdement, étoit une injuſtice révoltante envers Euler et d'Alembert. Le géomètre étranger ne la releva point, uniquement occupé de la queſtion même, ſur laquelle il compoſa une excellente pièce, couronnée concurrément avec un nouveau mémoire de Clairaut, par l'académie de Péterſbourg en 1762. D'Alembert vivant au milieu du tourbillon de Paris, ne put montrer la même indifférence; il fit voir que non-ſeulement la ſolution analytique de Clairaut n'avoit pas l'avantage excluſif qu'on vouloit lui attribuer; mais qu'elle étoit même incomplète, ou du moins d'un uſage très-incommode, et peu exacte dans certaines parties de l'orbite de la comète. Il pouſſa encore plus loin ſa critique; et remontant juſqu'aux principes de cette ſolution, il y fit remarquer des défauts eſſentiels, même pour le mouvement des planètes. Quant au problême des comètes, il le traita par une méthode très ſimple, très-complète et à l'abri de toute objection. Mais trop livré à ſon goût pour les recherches ſpéculatives, et redoutant le pénible travail des applications numériques, il s'étoit laiſſé ravir dans cette occaſion, comme il a fait dans beaucoup d'autres circonſtances, la gloire de montrer une grande utilite pratique de la géométrie. Clairaut moins fécond en découvertes analytiques, mais plus adroit à ſaiſir les moyens d'exciter les applaudiſſemens publics dont il étoit fort avide, dirigeoit ordinairement ſes travaux vers des objets dont un grand nombre de perſonnes pouvoit apprécier, ſinon la théorie, au moins les réſultats. Il travailloit ſes ouvrages avec le plus grand ſoin et preſque toujours il leur donnoit toute la perfection dont ils étoient ſuſceptibles.

" Auſſi a t'il joui, de ſon vivant même, de la plus haute réputation. Son caractère doux, ſa politeſſe et l'extrême attention qu'il avoit de ne bleſſer l'amour propre de perſonne, le faiſoient rechercher de tous

côtés

côtés dans le monde. Par malheur pour les ſciences, il ſe livra trop à cet empreſſement. Engagé à des ſoupers, à des veilles et à un genre de vie qu'il vouloit et ne pouvoit concilier avec ſes travaux ordinaires, ſa ſanté s'altéra, et il mourut jeune encore, quoiqu'il fût d'ailleurs d'une bonne conſtitution phyſique. D'Alembert, fort de ſa propre ſupériorité, dédaignoit les louanges de tradition, et non ſenties. Excellent homme, ami tendre et compâtiſſant, bienfaiteur généreux, il eut toutes les vertus eſſèntielles*. Les défauts qu'on lui a reprochés, avoient leur ſource dans un fond de gaité et de plaiſanterie auquel il s'abandonnoit quelquefois, ſans garder les meſures de la modération et de la prudence. Il éconduiſoit par un accueil glacial les flatteurs ou les importuns qui venoient l'obſéder; j'aime mieux, diſoit-il, être civil qu'ennuyé. Ne demandant jamais rien aux hommes en place, il s'étoit réſervé le privilége qu'il poſſédoit au plus haut degré, de leur donner finement des ridicules lorſqu'ils le méritoient. Avec de tels principes et une telle conduite, il ſe fit un monde d'ennemis. Quelques gens de lettres bas et jaloux, ne lui pardonnoient point de vouloir partager leurs travaux et leurs lauriers: ils auroient reſpecté en lui le grand géomètre ſeul; ils cherchoient à rabaiſſer le littérateur devenu leur rival; et parce qu'il n'étoit peut-être pas au premier rang dans cet ordre des facultés humaines, l'envie tentoit de faire croire qu'il n'y étoit pas non plus dans l'autre. Raiſonnement ſophiſtique et inſignifiant; on auroit dû au contraire plutôt conclure, que ce paſſage des épines de la haute géométrie aux fleurs de la littérature, marquoit la flexibilité d'un génie du premier ordre, dont le talent principal ſe portoit aux ſciences exactes."

The work of Mr. *Boſſut* terminates with the year 1782 and 1783, in which the ſciences had the misfortune to loſe *Daniel Bernouilli*, *Euler*, and *D'Alembert*. It remains for the author to ſpeak of the living mathematicians; to this ſequel, the public will certainly look forward with impatience. They are convinced from the well-known character of the author, that, in this delicate part of his work, he will ſhow the ſame impartiality, the ſame juſtice, which have been obſerved by him in that which is already in their hands.

To the end of the ſecond volume is annexed the diſcourſe on the life and works of *Paſcal*, publiſhed by the author for the firſt time in 1779, at the head of an edition given by him of the works of that geometrician. This ſame diſcourſe was likewiſe afterwards reprinted ſeparately in 1781. *Eſpr. d. Journ.*

ART. 46. *Hiſtoire des expéditions d'*Alexandre, *redigée ſur les mémoires de* Ptolémée *et d'*Ariſtobule *ſes lieutenans; par* Flave Arrien *de Nicomédie, ſurnommé le* Nouveau-Xénophon, *conſul et général romain, diſciple d'*Épictète. *Traduction nouvelle, par* P. Chauſſard; 3 Voll. in 8vo. with an Atlas in 4to. Paris.

Of the hiſtory of *Arrian* there had not been any French tranſlation ſince that of *Perrot Dablancourt*, in 1646, which was one of thoſe *belles*

* i. e. In the idea of a modern Frenchman. *Rev.*

infidelles,

infidèlles, which had nothing to recommend it but the language, in which great changes have ſince taken place.

Concerning his own verſion, Mr. *Ch.* ſays, in his Preface, that,

" l'époque d'une ère nouvelle et du ſiècle qui commence, ſemble d'autant plus favorable à la publication de cet ouvrage, que, d'une part, les détails militaires dans leſquels Arrien excelle, et qui occupèrent trop peu les autres hiſtoriens, ont acquis plus d'intérêt et de conſidération: et que d'une autre part, jamais on ne fut plus riche en cette ſorte de matériaux, ſoit critiques, ſoit géographiques, qui devoient naturellement compléter le texte d'Arrien, et qui dépoſent preſque toujours en faveur de ſa véracité."

This Preface is followed by a *Revue des hiſtoriens d'Alexandre*, abridged, as Mr. *Ch.* himſelf acknowledges, in a great meaſure from the excellent work of Mr. *de Ste. Croix*, entitled: *Examen critique des anciens hiſtoriens d'Alexandre*, of which we learn with pleaſure, that the author is preparing a new edition. In that work, however, he has treated only of the ancient hiſtorians of Alexander, whereas Mr. *Ch.* has likewiſe taken the modern into his account. He begins with the *Alexandreïs* of *Gualtherus*, a Latin poem, which may be regarded as an hiſtory. Mr. *Ch.* does not ſpeak of the *hiſtoire entière* of *Alexander*, by *Duverdier*, otherwiſe than for the purpoſe of expoſing its abſurdities. All the French authors who have either written expreſsly concerning Alexander, or who have paſſed judgment on him in works of which he was not the ſole object, from the eloquent *Boſſuet* and the ſage *Rollin*, down to thoſe of the preſent times, who are not all of them equally eloquent, or ſage, are here duly appreciated; and the reader who is deſirous of forming his opinion in regard to Alexander, may here at once ſee what aſſiſtance he has to expect from each of them.

An hiſtorical *Notice* on *Arrian*, another on the editions and tranſlations of his hiſtory into different languages; preliminary notions *ſur la différence de la tactique ancienne et de la tactique moderne*; laſtly, an hiſtorical introduction, giving an account of the political ſituation of Greece in general, and of Macedonia in particular; a conciſe view of the reign of Philip, as alſo of the firſt years of Alexander; the occaſion and motives of the war againſt the Perſians; precede the tranſlation of *Arrian*, and will undoubtedly be found uſeful introductions to it.

In the body of the new tranſlation, the ſeven books which have no marks of repoſe in the text, are divided into chapters, and theſe again into paragraphs; to each chapter, and each paragraph, are likewiſe prefixed ſummaries, which announce not only the leading events, but alſo the leſs important parts of the action; in the laſt place, to each chapter are ſubjoined very extenſive notes, containing the obſervations of different learned men, reſearches and diſcuſſions to which the facts recounted have given occaſion. After theſe two volumes, a third preſents, under the title of *complément*, new details, traditions, parallels, different opinions, drawn from hiſtorians, orators, moraliſts, and poets, ancient and modern, ſo that this is, in reality, a complete judgment paſſed on the character of Alexander, ſubmitted to the examination of the reader. Like a worthy diſciple of *Epictetus*, *Arrian* obſerves, that,

" les

" les hauts-faits d'Alexandre nous donnent une grande leçon. Qu'un mortel ſoit comblé de tous les dons de la nature, qu'il brille par l'éclat de ſa naiſſance, que ſa fortune et ſes vertus guerrières l'emportent ſur ceux mêmes d'Alexandre, qu'il ſubjugue l'Afrique et l'Aſie, comme celui-ci ſe l'étoit propoſé; qu'il joigne l'Europe à ſon empire, il n'aura rien fait pour le bonheur, ſi, même au milieu des ſuccès les plus inouis, il ne conſerve la plus grande modération."

That nothing might be wanting to the inſtruction of the reader, a fourth volume, in the Atlas form, contains an abridged view of the tactics of the ancients, with explanatory tables, from *Arrian*, *Aelian*, and *Guichard*; plans of the battles of Granicus, Iſſus, and Arbela; deſigns of arms, machines, &c. with their explications; medals of Alexander, engraved and explained according to *Eckel*, *Winckelmann*, *Leblond*, *Barthélemi*, and other celebrated antiquaries; a plan of the three Alexandrias, communicated by a general officer of the French army in Egypt (General *Reynier*); plans of Tyre and of Halicarnaſſus, drawn up for this edition by Mr. *Barbié du Bocage*; laſtly, a new chart of the expeditions of Alexander.

Though it may perhaps be ſaid, that this tranſlation is not always ſo literally exact as it might have been, that the manuſcripts have not been ſufficiently conſulted, and that the ſources of direct erudition have been too much ſacrificed to what may be called a ſecondary erudition only; we ſtill, however, think that the work has conſiderable merit in ſome eſſential parts of its execution, and that much has been done by Mr. *Ch.* to throw light on the recitals of *Arrian*, and to confirm or rectify his judgments. *Ibid.*

ART. 47. *Réflexions hiſtoriques et politiques ſur l'empire ottoman, ſuivies des notes du père* Sicard, *ſur les antiquités d'Egypte; par* C. L. D. *interprète de la république françaiſe pour les langues orientales.* Paris, 8vo.

This author has paſſed twenty-five years in Turkey, where he acquired a knowledge of the Oriental languages, of the manners of the people, and of the adminiſtration of the government.

" J'avois," ſays he, " pris l'habitude de noter tout ce qui me paroiſſoit remarquable, lois, coutumes, pouvoir arbitraire, &c.; c'eſt ainſi que j'étois parvenu à ſortir victorieuſement de toutes les affaires qui m'étoient conſiées, parce que j'avois acquis aſſez d'expérience pour connoître le foible de celui avec lequel j'avois à traiter."

On the return of the author to France in the year 10, he was ſtruck with the falſe ideas, the inaccurate notions generally entertained in regard to this country, which induced him to publiſh the reflections and obſervations that had been committed to writing by him for his own uſe.

Mr. *Dallaway* and Mr. *Chevalier* had already given an account of Conſtantinople. Mr. *C. L. D.* ſhows the defects of the Ottoman government, and its rapid decline.

" Cette nation ſi puiſſante autrefois, naturellement guerrière, a déchu en ceſſant de combattre, parce que ne ſachant pas ſubſtituer l'eſprit de gouvernement à celui de conquête, ſon adminiſtration a été preſque

preſque auſſi deſtructive que ſes armes. . . . La corruption s'eſt introduite inſenſiblement dans tous les états dont elle a gangrené les membres. Le fanatiſme fidellement tranſmis à un ſiècle qui paroiſſoit fait pour être plus éclairé, a produit les émigrations, l'abandon des terres, la dépopulation. . . . Tant de fléaux réunis pour la détérioration de l'empire, n'ont pas ralenti les rapines des adminiſtrateurs qui en étoient la cauſe principale; ils ont été obligés par la réduction des objets, d'activer davantage leurs moyens déſaſtreux et de les rendre par conſéquent plus rapides et plus deſtructifs: les finances du ſouverain ſont néceſſairement tombées dans un dépériſſement progreſſif. Mais comme il falloit un moyen quelconque pour ne pas diminuer la maſſe, les princes ont cru ne pouvoir mieux y ſuppléer, qu'en ſaiſiſſant de temps en temps les dépouilles de leurs ſujets, accumulées chez les gens chargées des détails du gouvernement. S'ils euſſent été guidés dans leur ſyſtême par de bons principes, ils auroient au contraire laiſſé un cours naturel à ces richeſſes et en auroient aſſuré la reproduction, en contenant les dilapidateurs dans les bornes de leur devoir.

" Les troupes ottomanes ſervent aujourd'hui d'épouvantail au grand-ſeigneur et de fléau à ſes provinces. L'eſprit de rapine y eſt devenu ſi général, qu'il eſt légitimé par l'uſage. . . . Le ſultan eſt ſous la tutelle des gens de loi formant une corporation toute puiſſante ſous la dénomination d'*uléma*."

The work is divided into XXXIII. Chapters, which treat, in detail, of the adminiſtration and ſyſtem of the Turkiſh government. Thoſe which have for their ſubjects the principal military corps, the religion, the law department, the adminiſtration of juſtice, and the taxes, are the moſt inſtructive. Mr. *C. L. D.* had the moſt authentic information concerning the number and pay of the ſoldiery. They amount to 90,201 individuals, who receive their pay every three months.

The notes on Egypt, with which the volume concludes, will not be found very intereſting, after the relations of learned men and artiſts who have of late had ſo much better opportunities of obſerving and deſcribing theſe majeſtic remains. Father *Sicard* died at Cairo in 1724. The notes publiſhed by Mr. *C. L. D.* are poſthumous.

Ibid.

ART. 48. *Journal d'un Voyage en Allemagne fait en* 1773, *par* G. A. H. Guibert, *de l'ancienne académie françaiſe, auteur de l'*Eſſai général de Tactique; *ouvrage poſthume publié par ſa veuve et précédé d'une notice hiſtorique ſur la vie de l'auteur; par* F. E. Toulongeon. Paris; 2 Voll. in 8vo. pr. 10 fr.

The firſt volume begins with a biographical account of Mr. *Guibert*, by Mr. *Toulongeon*, a member of the National Inſtitute. In it he thus appreciates the *Journal d'un voyage en Allemagne*.

" Le journal de voyage jeté avec la rapidité du ſujet, eſt un de ces écrits qui peint le mieux ſon auteur. Idées, ſentimens, vues, projets, obſervations, tout s'y ſuccède ſans autre ordre que la ſucceſſion même des penſées: tantôt c'eſt l'ame ſenſible et délicate de *Sterne*, tantôt l'eſprit obſervateur et réfléchi d'*Addiſſon*, et toujours un abandon de penſées, de ſentimens et d'expreſſions qui répand ſur ces écrits un charme que la correction du ſtyle ne pourroit jamais remplacer."

Of

Of all the writings of Mr. *Guibert*, his *éloge* of the King of Pruſſia, forming a volume of 300 pages, is that to which he has paid the greateſt attention. It gave the beſt opportunity of diſplaying his military and political knowledge, and was, to uſe the expreſſion of Mr. *Toulongeon, un héritage qui lui étoit légué.* His account of him cannot, however, always be regarded as an *éloge*; as, for inſtance, where he ſays, vol. i. p. 164:

" Société de ce prince, en tout pitoyable; ne peut être que mal entouré. Son caractère éloigne à la longue tout homme de mérite et ſurtout homme de caractère. Point de ſociété pour les étrangers et ſurtout pour les miniſtres; les princes n'oſent les voir, ne les reçoivent jamais chez eux, crainte de déplaire au roi. Inquiſition ſecrette, pire que celle des dix à Veniſe: roi maître, maître abſolu, juſqu'au point qu'on ne peut diſpoſer de ſes propriétés ſans lui, quand elles ſont un peu conſidérables; il a ſouvent gêné un particulier dans le vente de ſa maiſon, dans la diſpoſition de ſa fille."

Again, he informs us, that a certain Colonel intimately connected with the King, told him, that:

" toute l'Europe avoit de fauſſes idées ſur la cauſe des ſuccès de ce prince.... Qu'une hiſtoire de la dernière guerre écrite par un homme impartial et placé à la ſource des événemens, étonneroit bien les militaires étrangers; qu'ils y verroient ſouvent l'inverſe de tout ce qu'ils imaginent."

" Enfin ce prince étoit perdu, ſans la mort de l'impératrice de Ruſſie Eliſabeth; comptoit réunir toutes ſes forces en un point; ſe ſeroit fait tuer; l'avoit dit au colonel Quintus. Portoit toujours du poiſon ſur lui. Ne ſe montroit plus, n'alloit plus à la parade. Impreſſion de tant de déteſſe n'eſt point effacée de ſon eſprit."

After he had been introduced to him, and very graciouſly received, the traveller does not change his opinion. His firſt obſervation is, that the phyſiognomy of the King of Pruſſia:

" careſſe à droite et ménage à gauche. Cette mobilité exiſte dans ſon eſprit, dans ſon caractère, dans une infinité de détails de ſa conduite: jamais il n'eſt le même, jamais on ne ſait ce qu'il ſera: toujours cependant ces bizarreries, ces inconſéquences apparentes ont un principe. On retrouveroit, en l'obſervant de près, la génération des idées qui le font agir dans des ſens contraires.... Ne voit la reine que trois ou quatre fois par an, ne lui parle jamais.... Eſt jaloux du prince Henri, ſon frère, qui n'a jamais fait de fautes. La ſeule diſtinction qu'il lui ait accordée, après les très-grands ſervices qu'il a rendus à la guerre, a été une eſcorte de douze huſſards. Le prince Henri ne peut aller à Potzdam que quand il y eſt mandé."

The Abbé *Baſtiani*, a Canon of Breſlaw, a man of diſcernment and in the familiarity of the King of Pruſſia, ſpoke to Mr. *Guibert* with confidence concerning the King, his adminiſtration, and his private life. The reſult was:

" que l'amour du pouvoir et la vanité étoient les paſſions dominantes et excluſives de Frédéric. Il ne jouit, diſoit l'abbé, il n'eſt heureux que par le coup d'œil de l'eſpace qu'il remplit en Europe et de l'influence qu'il y a ſur les affaires. Il ſe combloit dans l'idée de ce qu'il étoit en arrivant au trône, et de ce qu'il eſt aujourd'hui.

Il

Il médite, il combine ſans ceſſe les moyens d'y ajouter: l'attente de l'effet d'un reſſort qu'il fait jouer eſt tout l'intérêt de ſa vie. Muſique, beaux arts, littérature, philoſophie, amitié, tout cela n'eſt pour lui que délaſſement, rempliſſage ou charlatanerie. L'amitié, il ne l'a jamais connue, et il eſt incapable de la ſentir. Les hommes, ils ne ſont rien à ſes yeux. S'ils l'amuſent, il les careſſe; s'ils le ſervent il les nourrit. C'eſt toujours plus par rapport à lui, que par rapport à la choſe, et relativement à l'avenir que relativement au paſſé qu'il récompenſe. Ne peut-on plus lui être utile d'aucune manière? il néglige ou foule aux pieds.

" Le roi de Pruſſe n'a point de religion; il n'en a jamais eu; il déclame ſans ceſſe contre elle. Mais depuis deux ans, diſoit l'abbé Baſtiani, (c'étoit au mois de Septembre 1773), j'obſerve avec ſurpriſe qu'il n'eſt plus auſſi affermi ſur l'opinion de l'extinction totale après la mort. Cette idée l'agite; il m'en a parlé quelquefois. C'eſt de bonne foi qu'il s'eſt élevé à cet égard contre l'auteur du *Syſtême de la Nature*. . . . . Ses doutes ne le meneront jamais certainement à ſe réconcilier avec la religion qu'il mépriſe; mais s'ils augmentoient avec ſes années, s'ils éveilloient en lui des remords; ſi ces remords tourmentoient ſa vieilleſſe, s'ils rendoient ſon agonie douloureuſe, je n'en ſerois pas étonné, terminoit l'abbé Baſtiani." *Ibid.*

ART. 49. *Mélanges phyſico-mathématiques*, ou *Recueil de mémoires contenant la deſcription de pluſieurs machines ou inſtrumens nouveaux de phyſique, d'économie domeſtique, &c.; par* J. B. Berard, *juge au tribunal de Briançon, du jury d'inſtruction publique des hautes-Alpes, des ſociétés d'agriculture de Paris, Grénoble, Carpentras et Gap. Publiés par ordre du miniſtre de l'intérieur.* Paris; viii. et 224 pp. in 8vo. with 4 Plates.

This Collection contains the following Memoirs: 1. the *deſcription d'un nouveau photophore*, ou *Porte-lumière*, according to Plate I.; 2. The *deſcription d'un nouveau poêle économique*, repreſented in Plate II.; 3. The *deſcription d'une nouvelle ſerrure à conſigne*, in Plate III.; 4. The *deſcription d'un nouveau moulin rape*, according to Plate IV.; 5. A Memoir *ſur la meilleure conſtruction d'un* manomètre, or an inſtrument intended to meaſure the denſity of the air, and which is not to be confounded either with the barometer which meaſures the weight of the column of air, or with the thermometer which ſhows its temperature; 6. The *deſcription d'une nouvelle échelle ſténographique*, which unites the double merit of ſimplicity and of ſafety; and which Mr. *Forfait*, then miniſter of the marine, had adopted in his particular correſpondence; 7. An account of ſome objects of palpable mathematics, for the uſe of the blind, ſuch as their modes of calculating, of learning geography by means of figures in relief, of their books and muſical characters printed in relief, &c.; laſtly, 8. The deſcription of a new pocket *nocturlab*, for the purpoſe of telling the hour by the ſtars, and more perfect than that mentioned by *Ozanam*, in the third volume of his *Récréations mathématiques*, &c. &c. *Ibid.*

GERMANY.

GERMANY.

ART. 50. *Geſchichte der Deutſchen, mit beſonderer Rückſicht auf die Preuſſiſchen Staaten, tabellariſch bearbeitet, von* Friedrich Straſs, *Prof. am königlichen Cadetten-Corps.—History of the Germans, particularly with relation to the Prussian States, presented in the form of tables, by* Fr. Straſs. Berlin. 1802. 8vo.

These tables very much facilitate research, and give this elementary book a great degree of utility. *Jena ALZ.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The book mentioned by a Correſpondent from *Bath* came to hand, not laſt October, but within the laſt fortnight.

A ſmall tract of *Poetical Argument* has alſo been received, and ſhall not be overlooked.

We are obliged to *Fidelis* for his hint, and aſſure him that he may depend upon our vigilance. We truſt, that we are not apt to be remiſs concerning objects that are important.

LITERARY INTELLIGENCE.

The projected work of *Meſſrs. D. and S. Lyſons*, on *Great Britain*, will be arranged alphabetically, beginning with the Counties of England. The three firſt Counties will probably be ready for publication by February next. It is to be in quarto, and probably will be entitled *Britannia*.

The *Rev. E. Davies's* Book on the Origin of Language, Writing, and Science, is in the preſs. It is much patronized, and is expected to be a work of much research and ability.

An edition of the *Letters* and *Writings of Lady Mary Wortley Montague*, which will extend to five volumes, octavo, is proceeding, with the ſanction of the Earl of Bute, under the care of *Mr. Dallaway*.

The completion of *Boydell's* grand edition of Shakſpeare, by the delivery of the eighteenth Number, now approaches; and the editors, with a liberality peculiar to themſelves, are preparing a Medal to be preſented to the ſubſcribers at the cloſe of the work. Mr. Boulton has undertaken the execution of the Medal.